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THE MYSTERIES OF HYPNOSIS

THE MYSTERIES OF HYPNOSIS

(LES MYSTÈRES DE L'HYPNOSE)

BY

GEORGES DE DUBOR

TRANSLATED BY

G. M. HORT

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AUTHOR'S PREFACE

IN view of the very large number of works on the hypno-magnetic sciences, which are already in existence, the publication of this book may seem to require a brief *apologia*.

The following are the circumstances under which I was led to contemplate it.

In May, 1914, a lecture, entitled "Phantoms and the Hypnotic Trance," which I had delivered in Paris, appeared in *La Revue Hebdomadaire* (then under the able editorship of M. Fernand Laudet), and brought me so many appreciative letters from all parts of the world, that I was persuaded to undertake a larger work on the same subject; which should give, in clear and popular language, an account of the various problems of psychical science, in the light of the most recent experiments and researches; and familiarise the general reader with what is now known and accepted by scientists, on these still debatable and perplexing matters. It cannot be too strongly insisted upon that the popular association of the hypno-magnetic sciences with Spiritualism is incorrect and misleading.

Spiritualism, by its very nature, is less of a *science* than a *religion;* for it demands, from its adherents, an act of faith; discourages investigation; and asks for disciples rather than critics.

Science questions phenomena. Spiritualism tends

to accept them, more or less unquestioningly, as communications from Another World, not to be disregarded without incurring a certain amount of peril.

It is my own serious conviction that not one of the mysterious occurrences related in this book has any connection with what is commonly called Spiritualism, or stands in need of any supernatural explanation.

The whole of the recorded phenomena, including those of telepathy, clairvoyance, levitation, hauntings and the rest are capable, in my judgment, of being produced by the agency of living persons, and by means of those supernormal faculties which are, undoubtedly, possessed, and exercised, by certain exceptional individuals.

I am supported, in this view, by the most eminent of our modern biologists. Dr. Pio Foa, Professor of Pathological Anatomy, at the University of Turin, attributes[1] the whole of the mediumistic phenomena, which he witnessed and investigated, to the psychic force, either conscious or unconscious, of the medium, assisted by the more suggestible of the sitters, who contributed some psychic force of their own. "The nature and property of this force," he writes, "are indeed profoundly mysterious, but its operation depends on the medium, and not on any objective agents, such as spirits, or inhabitants of Another World. The energy exerted by the medium is capable, in common with many forms of energy known to physical science, of acting upon objects at a distance."

Professor Morselli, of Genoa, is no less definite.

[1] Vide, *Les Annales des Sciences Psychiques*, 1907.

Reviewing the phenomena observed in upwards of thirty séances with Eusapia Paladino, he says, "In none of them did I encounter anything which lent any support to a spiritualistic interpretation of the phenomena; but, on the contrary, I encountered a good deal which tended to discredit, if not to demolish, such an interpretation."

Obviously, it is necessary, in the present enquiry, to set the idea of the intervention of spirits on one side; and to confine ourselves to the domain of science, where a rich harvest of facts has been already gathered, and where an extensive field still awaits the sickle of research and experiment.

It may, perhaps, be objected that there is something sinister and forbidding in the mysteries which envelop psychic science. The mysterious excites fear and discourages calm investigation. But psychic science has no monopoly of mystery. Everywhere, in the world of science, we are confronted by the strange and the inexplicable.

It is, for instance, mysterious that a feeble human voice, speaking at Marseilles should make itself audible in Paris! And would not any scientist of the last century—aye, even the brilliant Laplace himself!—have shown incredulous amazement had he been told that, by putting a telephone receiver to his ear, he would be enabled to listen to words which were being spoken a thousand miles away?

Secure in his knowledge that sound is only capable of travelling at the rate of 340 métres a second, he would have refused to entertain an idea so contradictory to the facts of science, and would have regarded his informant as either a wilful liar or a pitiable ignoramus.

The telephone is by no means the only modern discovery which has revolutionized scientific opinion.

Radium and wireless telegraphy alike present us with mysteries which would seem awesome and inexplicable enough, if the course of civilized life had not brought us into frequent contact with them.

In the case of psychic mysteries, such familiarizing contact does not exist, they remain dark, inscrutable, uncanny. Yet it should be borne in mind that if only those facts which can be attested by the senses are to be credited, the majority of mankind must remain unconvinced of the rotation of the earth around the sun, and at the mercy, in consequence, of superstitious conjectures.

It has been the misfortune of the psychical sciences to have been, for a long period in the world's history, monopolized and exploited by charlatans and mystagogues, and to have gained, in the process, an evil reputation, which they have not yet, in some quarters, entirely lost.

During the last few years, however, the efforts of illustrious *savants*, eminent physicians and learned observers, have done much to rehabilitate them ; and since, in a field so vast as the one we are about to explore, no one man can claim complete acquaintance with the whole of it, or equal mastery of all its ramifications, I have not scrupled to avail myself largely of the experiences and opinions of those who have preceded me in that field ; only making choice of those who hold the best credentials, and leaving to each the responsibility of his own assertions.

Above all, I have aimed at simplicity of phraseology, eschewing, as far as might be, such technical

terms as would be incomprehensible to the general reader, and would but serve to harass and annoy him.

One observation must be made on the meaning of the term " medium," which has been frequently employed in this book, for the sake of convenience, but which must not be taken here to bear the same significance as it bears in spiritualistic circles. Spiritualists regard a *medium* as a real and literal *intermediary* between the living and the dead; as the channel by which messages are conveyed from disincarnated spirits, speaking through the medium's mouth.

For psychic scientists a *medium* is simply a person endowed with peculiar sensibility, through whom phenomena may be more easily and quickly obtained than through a normal individual. It is in this sense that I have employed the term.

It only remains for me to express my sincere hope that my little book may prove interesting, as well as useful, to those for whom I have written it.

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THE MYSTERIES OF HYPNOSIS

CHAPTER I

HISTORICAL SKETCH

IT is not our intention to carry the reader back into the remote past, in the search for traces of hypnotic phenomena and occult practices among the Ancients.

Such traces undoubtedly are to be found. The priests of Egypt, the Brahmans of India, and the Magians of Persia were certainly acquainted with the mysteries of the hypnotic trance, and used their knowledge to increase their dominion over the unlearned multitude.

But these questions do not directly concern the present enquiry; nor does the work of alchemists, such as Paracelsus. The direct predecessors of Charcot are the first to engage our attention with regard to the subject under consideration.

The pioneer of these was Mesmer (1733–1815). This remarkable man combined a brilliant intellect with an overweening vanity; and the famous *Twenty-seven Propositions* in which he summarised his doctrine embody a certain amount of truth, obscured by a tissue of absurdities.

A few of the Propositions are subjoined:

(1) There exists a mutual influence between celestial and terrestrial bodies.

(2) The medium by which this influence is created and transmitted is an all-pervading fluid of incomparable subtlety and susceptibility.

(3) The animal body experiences the alternating effects of this agent, which enters the substance of the nerves, and immediately affects them.

(4) It manifests (particularly in the human body) properties analogous to those of the magnet. The poles of attraction and repulsion can be distinguished; and even the phenomenon of "inclination."

(5) The property of animal bodies which renders them susceptible to the influences of heavenly bodies and to the reciprocal influence of bodies around them is, therefore, called *animal magnetism.*

(6) The action and property of animal magnetism can be communicated both to animate and inanimate bodies. . . .

The above will convey a fair idea of the character of Mesmer's celebrated propositions. Mesmer had a prodigious success, and all Paris flocked to test the extraordinary methods of this eccentric foreign physician.

His "magnetic tub" is still famous, and must be briefly described.

It was a wooden vat, varying in size according to the number of patients to be treated, and containing corked bottles, arranged in converging rows, filled with magnetised water.

The tub itself was filled with water, to which were added iron filings, powdered glass, and sand.

Iron rods, to which a cord was attached, protruded from the tub; and, around it, the patients,

holding the cord, formed a chain, their thumbs touching, and their bodies pressed together, in order to permit the free circulation of the invisible fluid.

Mesmer himself presided over these strange scenes, playing airs on a piano or harmonium, while the patients under treatment gave vent to cries, contortions and spasms, similar to those which are produced by attacks of hysteria.

Great interest was aroused both amongst the general public and in learned circles, and there resulted interminable discussions and voluminous reports; but no real light was thrown upon the strange discovery or the equally strange practices of Mesmer.

At last, the Academy of Medicine formally condemned the system, on the pretext that Animal Magnetism produced, in nervous patients, habitual spasms and convulsions, and that it might lead to other and greater disorders. But this Academic sentence failed to destroy the practices at which it was aimed. Mesmer's work was taken up and continued by the Marquis de Puysegur, who discovered artificial somnambulism or waking trance, by means of which he effected many wonderful cures, and became very famous.

The Memoirs of the Baroness d'Oberkiche, published in Paris in 1869, contain an account of an exceedingly dramatic séance, which was held by the Marquis at Strasburg, in January, 1789, at which the Baroness herself was present, together with the Marshal de Stainville and other well-known persons.

The somnambulist, the Baroness tells us, was a

young peasant girl, from the district of the Black Forest; she was frail and sickly, with a natural melancholy, predisposing her to catalepsy, into which, indeed, she frequently fell.

To-day she had showed us several curious phenomena, and the Marquis was on the point of awakening her when the Marshal de Stainville suddenly asked if he could put a few questions to her.

M. de Puysegur assented, only stipulating that she should rest a little first. She slept for about a quarter of an hour, and then of her own accord expressed a wish to speak to the Marshal.

"I know what he is going to ask me," she said, "and I have sad news for him."

M. de Stainville begged her to speak out quite frankly.

She then said: "You are anxious about the present state of things. You wish to know what will happen to France—and especially to the Queen."

"That is true!" said the astonished Marshal.

There were, at that time, current in France many prophecies concerning coming events, spoken by various persons, in particular one by M. Cazotte, which had received a good deal of credence.

The Marshal asked if these predictions could be relied on, and the clairvoyant replied that they were in all respects true and would come to pass, together with many other terrible things.

The Marshal asked "When?" He received the answer that the fulfilment of the prophecies would begin that very year, and continue, in all probability, for more than a century.

"We shall not, then, see the end of them?"

"Some of us here will not even see the beginning."

Again the Marshal asked: "What is going on in Paris at this moment?"

"Conspiracy! And the conspirator will be the victim of his own plot. He will triumph at first, but, later on, his fate will be as dreadful as that of his victims. Oh, my God! What blood! What horrors!"

She covered her face with her hands as though to shut out some terrible vision.

The Marshal asked if he himself would be involved in the calamities of his family and of the aristocracy. The somnambulist answered that he would not ; and when he observed that it was strange that an old soldier like himself should remain immune, she became silent, and refused, for some time, to say anything more.

At last, as he repeatedly urged her, she exclaimed in compassionate tones : " Ah, poor man ! Why do you ask me ? *You yourself will know in a few months !* "

The Marshal, as a matter of fact, died a few months later, having sent, the Baroness tells us, a generous present to the clairvoyante who had foreseen his fate.

The work of Puysegur was succeeded by that of Deleuze, who, being more learned and of a more scientific turn of mind than the Marquis, was more able to appreciate the advantages which the practice of medicine might derive from the new discoveries.

Deleuze's *Histoire Critique du Magnetisme* (Paris, 1813) contains, among much that is worthless, some matter of considerable value.

The following extract is of interest :—

When somnambulism is produced by Magnetism the person in whom it is produced experiences a great increase in the faculty of sensation ; the organs of sight and hearing suspend their usual functions, and are employed mentally instead of physically. The somnambulist does not see with his eyes, nor hear with his ears anything in the world around him, but sees and hears only those things which are suggested to his mind by the magnetiser.

He is completely under the influence of the magnetiser, except as regards things which would be harmful to him or violate his inherent ideas of justice and truth.

When he returns to his normal state he loses all remembrance of the feelings and ideas experienced in the

state of somnambulism so completely as to make him, in these two different states, seem to be two completely different personalities.

The researches which Deleuze began were continued by the Abbé de Feria and by Du Potet; the latter being the more scientific student of the two. The Academy of Medicine, once more summoned to decide the question, appointed a commission to examine into the matter, and to draw up a report (Feb. 28, 1826).

In 1831, after a series of long and patient researches, this report was presented by Husson, whose conclusions deserve to be given in their entirety, though, on account of their length, we can quote only the essential points:

(1) The means employed to transmit the influence of the magnetiser are contact of the hands, friction and magnetic passes.

(2) Exterior and visible means are not always necessary, for, on several occasions, the magnetic state has been produced, without the subject's knowledge, by the mere exertion of the magnetiser's will, or by his intent gaze, fixed on the subject.

(3) Persons of different sexes and ages are susceptible to Magnetism.

(4) The time necessary for the magnetic action may vary from half an hour to one minute.

(5) Magnetism has not, as a rule, any effect on healthy persons.

(6) There are some exceptions to its action, even among sick persons, who do not, one and all, prove susceptible to it.

(7) There sometimes appear, during the process of magnetising, insignificant and temporary results, such as a sense of oppression and certain nervous phenomena, which are producible by other means.

(8) A certain number of the effects observed have

seemed to us to depend on Magnetism only, and are not reproducible without it. These effects are well-authenticated physiological and therapeutic phenomena.

(9) The effects are very varied. Some patients display agitation, others become calm and self-collected.

(10) The most ordinary effects are momentary acceleration of the breathing and of the circulation ; brief convulsive movements, resembling electric shocks ; torpor, more or less profound ; drowsiness ; sleep ; and, in a few cases, the state which is known to magnetisers as *Somnambulism.*

Husson goes on to speak of the unique character of this state :

We may conclude with certainty that Somnambulism is present when we see the development in the magnetised person of those strange faculties which we call by the names of clairvoyance, intuition and prevision ; or when great physiological changes, such as unconsciousness, or a sudden and considerable increase of the natural forces of the body takes place and can be ascribed to no other cause.

Considered either as a medium of physiological phenomenon, or as a means of curing certain diseases and morbid states, Magnetism ought certainly to find a place among the recognised medical sciences ; and, consequently, none but medical men should be allowed to practise it. . . .

These conclusions, remarkable enough for the time in which they were written, remained ineffective. The Academy of Medicine did not venture to take them into consideration.

With the Scottish surgeon, Braid (1795–1860), we enter upon the period of serious scientific experiment in Hypnotism.

Braid discovered that the hypnotic trance can be produced in oneself by fixing one's gaze on some

brilliant object, and this practice of self-hypnotism is therefore sometimes known as *Braidism.*

Braid was also the first to establish the existence of the different stages of Hypnosis.

The Scotchman's discoveries were turned to some account by Dr. Azam of Bordeaux; but in spite of the practical results the latter obtained, and embodied in his *Note sur le Sommeil Nerveux, ou Hypnotisme,* in spite also of the successful experiments of three other medical men, Velpeau, Broca and Verneuil, the science of Hypnotism made no progress for some years.

In 1875, M. Charles Richet, at that time house-surgeon of a hospital, and later, one of the masters of psychical science, published a book on the somnambulistic state (*Du Somnambulisme Provoqué*) which contains this significant passage:

> It needs a certain courage to pronounce aloud the word "*Somnambulism.*"
>
> The credulity of the ignorant and the effrontery of charlatans have, together, conspired to bring the whole subject into such disrepute that very few of our learned men can be induced to listen, without contempt, to any communication relating to it.

Yet, already, even when these words were written, the tide of opinion had begun to turn.

It was in 1878 that there commenced, at the Salpetrière, those Conferences on Hypnotism which were destined to make the world familiar with the subject, and of which Dr. Paul Richer has left a full record in his *Études Cliniques sur La Grande Hystérie.*

Then, four years later, in the February of 1882, Dr. Charcot sent to the Academy of Science his

now famous "Note on the Different Nervous Phenomena Produced by Hypnotism." Some of Charcot's conclusions are recognized to-day as inaccurate. Since his time, Hypnotism has made immense progress! But it is to him, nevertheless, that the credit of having established it firmly on a scientific basis must be said to belong.

Innumerable followers for whom he opened the way, have continued the work which he began; and whereas he studied Hypnotism almost entirely in its relation to hysterical subjects, his successors have enlarged their horizon, and pursued investigations on a wider scale.

It is mainly to the Medical School of Nancy that we owe the extension of hypnotic treatment to healthy persons. Professor Liébault has made many disciples; among them, Bernheim, Beaunis and Professor Liégeois; and these men have turned the hypnotic science to practical ends which were unforeseen by Charcot himself.

Dr. Bernheim[1] declared that it was unnecessary to suppose that all impressionable subjects were neurotics, feeble-minded or hysterical; and that the greater part of his experiments had been made with a view to disproving that idea.

He, like Dr. Liébault, found his best subjects among docile peasants, old soldiers or artisans, who were accustomed to discipline and routine. Persons with subtle and restless brains, preoccupied with their own opinions, were more likely to resist suggestion. Lunatics, melancholics and hypochondriacs were also difficult and even impossible

[1] Bernheim, *De la Suggestion dans L'État Hypnotique* (Paris, 1884).

subjects. The one thing needful was a complete mental submission to the suggestions of the hypnotiser ; and Bernheim found that the great majority of normal persons easily fulfilled this condition.

Of late years, the science of Hypnotism has advanced in two distinct directions.

While medical men have employed it for the cure or the alleviation of disease, other investigators have been exploring the mysteries of the hypnotic state ; and have obtained, at times, amazing results.

Among these latter experimenters, Colonel de Rochas has been the pioneer, while his followers (among them, M. Hector Durville, founder and general secretary of *The Magnetic Society of France*) have gone on to penetrate into secrets at which he only dimly guessed.

We must now proceed to discuss at greater length the numerous questions which have been raised in the course of this chapter.

CHAPTER II

HYPNOSIS AND THE HYPNOTIC STATES

IT will now be convenient to define the terms Hypnosis and Hypnotism, and to distinguish between them.

Hypnosis is sleep, artificially induced.

Hypnotism is an inclusive term for all the phenomena which may accompany that sleep.

It may almost be said that the manifestations of Hypnotism differ with every person hypnotised. At any rate, the phenomena are extremely variable, and follow no fixed or unalterable rules.

Charcot and his school admit three states or phases in the hypnotic sleep :

(1) Lethargy, (2) catalepsy, (3) somnambulism.

The state of lethargy is characterised by deep sleep, accompanied by a varying degree of anæsthesia, muscular rigidity and hyper-sensitiveness of the muscles and nerves.

The essential characteristic of catalepsy is muscular contraction. This is produced by a sense-impression communicated to the subject, whilst in the state of lethargy.

Somnambulism is characterised by extreme excitement of the senses and the intellect, together with anæsthesia. This phase may be produced spontaneously, or by friction on the top of the head, or by magnetic passes.

Charcot, as we know, had specially studied hysterical patients; and, in these, there is usually the occurrence of these three phases. But specialists who have experimented with healthy persons have been led to make widely varying classifications, which prove the great diversity of hypnotic phenomena.

Besides, these three phases, even in hysterical patients, do not invariably follow the order laid down by Charcot.

Doctors Fontan and Segard divide Hypnosis into three kinds—the light, the medium and the profound.

In the light slumber, the subject's eyes are closed, and his eyelids slightly agitated. This state is suggestible; but the sleeper cannot put the suggestion into practice.

In the second phase, there is muscular *abandon*, and no movements are made save those suggested to the sleeper.

In profound Hypnosis, the muscles are perfectly rigid. The subject is impassive, and apparently unconscious of everything around him, except the hypnotiser.

M. Pierre Janet, whose researches have had such influence on hypnotic science, admits nine different stages of Hypnosis; each of the three main divisions—lethargy, catalepsy and somnambulism—being subdivided, to show the points of transit from the one into the other.

Catalepsy, for instance, may be either *lethargic*, *somnambulistic* or *cataleptic;* and so on, with the other phases.

Liébault also, though he only recognized two

states (light and profound) of Hypnosis, subdivided these—the former into four stages, the latter into two.

Colonel de Rochas says that the trance may be either superficial or profound, and that the profound hypnosis includes, (1) The state of intimate relation between the hypnotised and the hypnotiser—in this state, the hypnotised person sees the magnetic fluid issuing from the hypnotiser's figures. (2) The state of sympathy by contact, in which the hypnotised person can read the thoughts of the hypnotiser, and of others with whom he may be brought in contact. (3) The state of lucidity, in which the sleeper is able to perceive the interior organs of his own body, and those of other persons with whom he is put in communication. (4) The state of telepathy, in which the sensibility of the subject is so intensified, that even without contact, and even at a distance, he can have mental communication with the hypnotiser, and receive any suggestion made to him.

For Doctor Magnin, all the different states of Hypnosis are no more than different degrees of one and the same state; and there are no abrupt transitions. He conceives of Hypnotism as a process essentially progressive, of which all the successive steps can be traced.

"In some cases," says Dr. Bernheim,[1] "the subject does no more than close his eyes; in others, his limbs become rigid, and there is inertia, or the inability to make spontaneous movements. . . . Automatic obedience, anæsthesia, sensorial illusions and induced hallucinations, mark the progressive

[1] Bernheim, *De La Suggestion* (Paris, no date).

stages in the development of suggestibility, of which somnambulism is the culminating point."

Dr. Cullerre observes that the three phases of Hypnosis do not necessarily appear, even in hysterical subjects.

> Some subjects pass from catalepsy into lethargy and then into somnambulism. Others only fall into somnambulism and lethargy. In others again only somnambulism can be produced. . . . Or the series may occur in reversed order, the state of somnambulism coming first.
>
> A certain number of healthy hypnotisable subjects, particularly women, reproduce the three "classical" states with great distinctness; but, in the majority of persons, one only observes somnambulism with its many minor variants.[1]

We must make particular mention of one hypnotic phenomenon: that of fascination. Professional hypnotists make great use of this, in their public performances, because they find it both impresses and amuses their audiences; and Dr. Bremaud, who investigated the phenomenon, gave to it the name of "fascination," from its resemblance to the fascination exerted by serpents over birds.

Strangely enough, fascination can only be successfully exercised on males. Females are not, as a rule, susceptible to it; perhaps because their greater nervous impressionability tends to make them pass at once into the state of catalepsy, or somnambulism.

Fascination is the first, or preliminary, stage of Hypnosis.

It is produced by looking the subject fixedly in the eyes, and the effect, with hysterical persons,

[1] Cullerre, *Magnetisme et Hypnotisme* (Paris, 1886).

is exceedingly rapid. Almost at once, the face is seen to flush, the pulse quickens and the pupils of the eyes dilate.

This is succeeded by insensibility to pain. The will also seems paralysed, and gives place to a slavish instinct of imitation.

Dr. Bremaud cites[1] some experiments in fascination, made by him on various persons, which we will give verbatim.

I asked M. C. to close his fist, raise it above his head, and bring it down vigorously on my shoulder. As long as I was not looking at him he went through the action with a strength that did credit to his muscles ; but when, just as he was about to strike, I suddenly fixed my eyes upon him, his arm remained suspended, with the fist closed and the limb vibrating. The power of fascination had petrified him, in the very midst of his energetic action.

I asked M. Z. to count aloud in as strong a voice as possible one, two, three, etc. Meanwhile I regarded him closely. Soon he began to hesitate, continued the enumeration as far as nine, and then stopped. Fascination had prevailed. . . .

Also, as an example of how imitation develops in certain subjects, Bremaud recounts the following scene which took place, after he had put "M. C." into the state of fascination :—

I laughed ; M. C. laughed also. I raised my arms ; he did the same.

I jumped ; *he* jumped ! I grimaced ; *he* grimaced ! I spoke ; and M. C. repeated all my words with a perfect reproduction of their intonation. He even repeated, with an exact imitation of the difficult accents, some phrases of German, Spanish, Russian and Chinese which were pronounced by different persons present.

[1] Bremaud, *Bulletin du Cercle Saint Simon* (1885).

We now come to the important question of the proportion in which hypnotisable persons are found, and the means by which we can recognize them.

Some authorities declare that, in theory, everybody is hypnotisable ; but in reality, and in practice, this statement requires considerable modification.

Doubtless, if the hypnotiser has sufficient patience, as well as skill, the hypnotic trance can be produced sooner or later in most people ; but it is not to be expected that very many hypnotisers will be as persistent as a certain doctor, of whom it is recorded that he succeeded, after seventy successive séances, in putting an obstinate patient to sleep ! When we speak of hypnotisable subjects, we mean persons who can be hypnotised with comparatively little trouble, and in this class may usually be included children up to the age of fifteen.

In middle life, the number of " good subjects " is smaller ; but an increase in the proportion again occurs towards the sixtieth year.

Women are generally more susceptible than men ; but the statistics taken of adults show great variability.

Liébault found only twenty-seven persons in a thousand absolutely unhypnotisable ; but he was speaking of sick people, of whom a very large proportion are hypnotisable subjects ; and even so, he was only able to produce in many of his cases the lighter phases of hypnosis.

Doctor Bottey has succeeded in producing hypnosis in one-third of the persons with whom he attempted it ; and this is the percentage which is generally accepted.

Delicate and lymphatic women are usually excellent subjects, but, contrary to the common opinion, highly nervous persons are very difficult to hypnotise.

Certain physiological conditions naturally predispose to hypnosis, and according to Bremaud, drunkards and persons enfeebled by excess are hypnotised very easily. It is the same with those who suffer from anæmia, and from all kindred complaints.

As for hysterical patients, they are, in their varying degrees, the best subjects for hypnotic influence.

That even the animal creation is not entirely insensible to the power of Magnetism is shown by the fact that no animal will willingly endure the intent gaze of a man. The lion himself turns away his head. If you have the self-possession to fix your eyes steadily on a snarling dog, he will probably beat a retreat ; and animal-tamers subdue the most ferocious beasts by the mere fascination of their gaze.

Dr. Moutin, in his book, *Human Magnetism*,[1] narrates how, at a public séance, given before fifteen hundred people, he put a little greyhound to sleep by making passes over its head and body.

The astonished audience saw the dog sink into a deep slumber, which was not, in the least degree, disturbed when the animal was pricked with pins—an experiment made by several people !—nor even when a pistol was fired into its ear.

Dr. Moutin, however, awoke it quite easily, and it soon resumed its former liveliness.

[1] *Le Magnétisme Humain* (Paris, 1907).

Lafontaine, who was a great magnetiser, without being an inventor of marvels, is responsible for the following curious story :—

At Tours, in 1840, being in the menagerie of a fair, I attempted, without the knowledge of anyone present, to practise on a lion ; placed myself in front of his cage and fixed my eyes upon him. Soon, unable any longer to bear my gaze, the animal closed his eyes. I then directed on his head the magnetic fluid from one hand, and, at the end of twenty minutes, he fell into a profound sleep.

I now ventured, with all possible precaution, to touch one of his paws, which was near the bars. As he took no notice of this, I grew bolder, and pricked the paw with a pin ; but still the animal did not move.

Convinced that I had produced the desired effect, I took his paw and raised it up, touched his head, and put my hand into his jaws. He continued to sleep.

Finally, to the astonishment of the spectators, I pricked the lion under the nose, without inducing him to stir.

Afterwards I awakened him ; and then his behaviour at once became such as to offer no temptation for any renewal of familiarities !

During my stay at Tours I made the same experiment several times, always with the same success ; and, at Nantes, I also practised on a lion, and obtained a similar result.[1]

Returning, after this digression, to Magnetism in relation to human beings, we come to a question which deserves considerable attention ; the question, namely, of hypnotising a person against his will.

It is obviously impossible to put to sleep anyone who turns away his head, and refuses to submit to the necessary procedure ; unless, indeed, the person is an hysteric who can be thrown into a trance

[1] Lafontaine, *L'Art de Magnétiser* (Paris, 1827).

by beating a tom-tom, or by some other method similar to those employed by Charcot in his treatment of hysterics.

But if the procedure can, by any means, be gone through, the consent of the subject's will is in no way essential.

I proved this myself in the case of a young girl who had a very strong will, and who had declared that she did not intend to allow me to hypnotise her.

It was a veritable struggle between her will and mine! Mine proved the stronger; but it required five-and-thirty minutes to obtain the desired result!

We have already observed that it is not everyone who is hypnotisable; and the question arises as to how we are to discover the sensitives or good subjects.

A happy accident revealed to Dr. Moutin a well-nigh infallible means of recognition.

One day he was walking in the country with one of his friends, a Monsieur de M——, when the latter paused for a moment by the roadside to observe the movements of some insect.

The doctor rested his right hand on the shoulder of his friend, whereupon M. de M—— at once turned sharply round and exclaimed: "Do take your hand away. You're burning me with your cigarette!"

The doctor, greatly surprised, protested that he had no cigarette, and again put his hand on the other's shoulder. M. de M—— again complained that he was being burned, and on the doctor quickly withdrawing his hand, he staggered, and well-nigh fell backwards, as if suffering pain.

Moutin, a practised hypnotiser and a keen observer, suspected at once that here was a mystery

to clear up, and as his friend had a brother who was the director of a big factory, the doctor obtained permission to make experiments with the workmen.

Of those who offered themselves for treatment (fifty or so in number), thirty presented the same phenomenon as M. de M——, though in differing degrees.

Then Moutin continued his experiments with persons taken from all classes of society, and discovered that about half of them were more or less suggestible, while a quarter of them possessed suggestibility in a highly accentuated degree.

To-day, the frontiers of the Science of Hypnotism are still a little vague and undefined; but, with all its mysteries, it has come to be recognized as a real Science, unconnected with Spiritualism, or with the Supernatural.

There is no reason therefore why it should encounter the antagonism of the Church; and, as a matter of fact, the Papal condemnation, of 1856, was directed at the abuse of the practice, and not at the practice itself.

As the learned Abbé Meric, a professor of theology, has very reasonably said:

> The Holy See necessarily distinguishes between the fact of hypnosis and the uses to which unprincipled people can put it. The assertion sometimes rashly made that it is magnetism itself which has been condemned is very exasperating to those who know that this is the reverse of the truth.

And here are the words, sufficiently categoric, which the Bishop of Digne, on November 7th, 1885, addressed to Dr. Moutin, who had given a magnetic séance in the seminary of the episcopal town:

We are grateful to Dr. Moutin for this practical demonstration of a truth which has been recently testified to by the Holy See; namely, that the reality of magnetic phenomena is proved beyond any possibility of doubt, and that the practice is not only permissible but serviceable both to Science and the Faith, when it consists (as, in this case, our own astonished eyes could testify that it did!) simply of the legitimate employment of legitimate physical means.

Signed: A. François, Bishop of Digne.

The case could hardly be better stated.

CHAPTER III

METHODS OF INDUCING AND OF AWAKENING FROM TRANCE

THE difficulties of inducing hypnotic trance have been considerably exaggerated. Nevertheless, in dealing with highly nervous subjects who do not yield easily to hypnotic influence, it may be necessary to possess considerable self-command, as well as an acquaintance with the different methods of hypnotising, in order to be sure of doing the best and wisest thing under any circumstances that may arise.

It is important, also, to understand how to arouse the patient in such a manner that the awakening may be easy, and that it may not result in headache or exhaustion.

Before giving my own personal opinions on this head, I will briefly describe the methods adopted by some of my predecessors, whom I will allow, as far as possible, to speak for themselves, and in their own words.

Dr. Richet thus explains his mode of procedure :

> I put the patient in an arm-chair, directly in front of me ; and then, taking hold of his thumbs, one in each hand, I subject them to firm and regular pressure for the space of three or four minutes. At the end of this time it is usual for nervous subjects to be conscious of a sensation of weight in the arms, elbows and wrists.

I then begin to make passes over the head, forehead and shoulders, paying particular attention to the eyelids, in front of which I make a uniform swaying movement, as if to cause the eyes to close. When I first adopted this treatment I thought it necessary to make the patient gaze fixedly at some particular object, but later this seemed to me unnecessary. The fixed gaze may be of some small assistance, but it is not indispensable.

Dr. Bernheim's method of Hypnotism is as follows :—

I begin by telling the patient that there is nothing harmful nor extraordinary in the practice, and that this hypnotic sleep can be produced in everybody, with results most beneficial to the nervous system.

I then say : " Look at me, and think of nothing but sleep. You will feel a heaviness of the eyelids and a weariness of the eyes, which will begin to blink and to water. Your sight will become blurred. Your eyes will close." Some subjects, at this point, close their eyes and sleep at once. In the case of others I repeat my injunctions and emphasise them by adding gestures of one kind or another. I hold two fingers of my right hand in front of the subject's eyes and invite him to fix his eyes on them, or I make passes in front of his eyes. . . . I tell him that his eyes are closed, that he cannot open them, that his limbs are heavy with approaching slumber ; and then I add, in a slightly peremptory tone *Sleep !* Often, this word is sufficient to turn the scale. The patient's eyes close, and he does actually fall asleep. But if the patient does not close his eyes, or fails to keep them closed, I give up trying to fix his gaze on me, as it is evident that he is one of those subjects who can continue to do this for an indefinite time, with the result that they become obsessed with the idea, not of sleep, but of concentrated attention. I find it a better plan to close his eyes with my hands, drawing the eyelids slowly and gently downwards, as happens in natural sleep, and keeping them closed whilst continuing the suggestion : " Your eyelids are fast-shut ; you cannot open them.

The desire for sleep grows greater ; you cannot resist it." Finally, leaning over the patient, I repeat the injunction : *Sleep !* And it is very unusual for the desired result to be delayed for more than a few minutes.

Dr. Moutin (in *Le Magnétisme Humain*, Paris, 1907) says that his method is to sit down in front of the patient, on a chair higher than the patient's own ; to take hold of his hands, and to gaze steadily into his eyes.

If the subject is impressionable, ten minutes or a quarter of an hour is usually enough to induce closing of the eyelids, though not invariably actual sleep.

We then let go of the subject's hands, and stand up. . . . We raise our hands a few inches above his head, and let them remain there for some instants. Next, we direct the points of our fingers downwards towards the cerebellum and the shoulders (still without actual contact), extending the passes as far as the elbows, and then raise our hands once more, and repeat the process for about five minutes. Afterwards we make passes in front of the patient's face. . . . From time to time we take note of the stage of hypnosis reached. We slowly raise one of the subject's arms, and abruptly let it fall again. If it remains in the position in which we have put it, it is a sign that we have produced " nervous sleep."

But for the production of somnambulism a little patience is still necessary, and we should question the subject himself in order to ascertain the progress of the trance. From him we may even be able to learn the length of time for which the passes must be continued before somnambulism supervenes.

These examples will suffice to show what different methods may be employed to obtain similar results.

In fact, the principle is always one and the same ; and the many differences in its practical application

are due to the different operators, and to the varying degrees of sensibility shown by the subjects.

Charcot himself used rough and violent methods to induce trance ; for instance, he would suddenly flash a light in the patient's face, cause a tom-tom to be beaten near by, or uncork a bottle of ammonia under the patient's nostrils. But he dealt with hysterical patients, and these methods would be useless with normal subjects.

The two main factors which form the basis of hypnotic sleep are suggestion and the concentration of the subject's gaze, either on the operator or on some bright object. The so-called magnetic passes will also induce hypnosis, but not so readily. On the other hand, they are indispensable for the deeper states of hypnosis.

I will now describe what, in my opinion, is the most practical way of inducing the somnambulistic state.

As soon as the operator finds himself in the presence of the person who is to be the subject of his experiment, he will in the first instance take steps to put him entirely at his ease. The subject and the operator then sit down opposite one another, the operator taking hold of the subject's thumbs, and fixing his gaze upon the bridge of the subject's nose. The subject's eyes are at the same time fixed on those of the operator. The operator thereupon suggests to the subject that he will soon fall asleep, and that the sleep will be calm and peaceful.

If, at the end of ten minutes, sleep does not ensue, it will be necessary to change the method, and to close the subject's eyes, while repeating the in-

junction to sleep. As a rule, this second process is successful, and a good subject falls at once into the first stage of hypnosis, and occasionally into a state of somnambulism.

In any case, one can finally, by means of passes, produce the most profound sleep and the desired results.

There are, however, some subjects with whom these processes prove unavailing; and then it will be necessary to resort to other methods. I have often succeeded in putting difficult subjects to sleep by a slight pressure on the top of the head, whilst, at the same time, moving the head slowly to and fro.

Very frequently, no definite result is obtained at the first séance; nor even sometimes for three or four consecutive séances. But the operator must not be discouraged. A number of séances may be needed before an excellent subject is revealed.

Medical practitioners, with clinics at which numbers of patients are hypnotised use special apparatus to avoid fatigue and to hasten the process. Revolving mirrors and crystal balls are employed as aids to induce easy and rapid hypnosis.

It is also possible to entrance some subjects by means of pressure on what are called the hypogenic zones; that is, certain regions of the body which are hypersensitive to the touch. Both the situation and the number of these zones differ in different subjects; and they are sometimes difficult to locate They may be found in the phalanges of the hand, or at the base of the nails; sometimes even, in the bend of the elbow or the extremity of the nose. Pressure on these zones will produce the hypnotic sleep almost instantly. As a preliminary, it is

necessary to discover their situation; for in some bodies they are entirely absent.

A method of hypnotising which is employed, in Java, is thus described by Dr. Steiner:

The hypnotist places his hands on the neck of the subject, in such a manner as to make his fingers meet at the top of the neck. The carotid artery is compressed by the thumbs, behind and a little beneath the lower jaw; and the pressure on the artery is directed backwards towards the spinal cord.

Soon, the head of the subject begins to droop, and he falls into what is apparently a deep sleep from which he awakens of his own accord, after an interval of only a few seconds.

On account of the simplicity of the process and the rapid awakening, Steiner recommends this method to surgeons, for use in slight operations; and he says that he has never heard of any accident resulting from its use.

A further method, according to Dr. Esdaile of Calcutta, is in use among the Hindus.

The subject reclines upon a bed, in a darkened room, and the magnetiser leans over him, with eyes fixed upon him, and with his face almost touching that of the subject.

The magnetiser applies one hand to the epigastrium, while with the other he makes passes before the face, and especially before the eyes. He also breathes gently and frequently into the nostrils, between the lips, and on the eyeballs.

As we have already stated, the best method of waking a subject from trance is a question of great importance! In the case of persons who have

never been hypnotised, it may be a cause of con siderable anxiety, and hypnotists are often asked apprehensively what would happen in the event of their being unable to arouse the hypnotised subject.

As a matter of fact, an experienced hypnotist has no fear of such a contingency arising.

With the majority of hypnotised persons re-awakening is the simplest possible matter, and can be brought about merely by lifting up the eyelids and blowing gently on the eyeballs.

To prevent any feeling of discomfort, however, it is wiser to precede this action by suggesting to the subject that he is about to be awakened in this way, and that he will awake very quickly and easily, in perfect comfort, and with no trace of headache or fatigue.

The awakening will then take place under the most favourable conditions.

It will sometimes happen that the subject, almost as soon as he awakes, will fall asleep again. In that case, the hypnotiser should renew the suggestion still more strongly, make passes in an upward direction from the wrists to the head, and breathe again upon the eyes and forehead, while moving the hands quickly to and fro in front of the face.

With obstinate subjects, more peremptory measures should be taken.

The order to awake should be given brusquely ; and the hands and feet should be sharply struck.

The hypnotic sleep is, however, never permanent. The subject would, in any case, awaken after some hours of his own accord. There is no cause for anxiety. For my part, I have never seen any

patient fail to be awakened after two or three commands to do so, energetically given.

Experience counts for much in this matter as in others. Hypnotism, like every other science, requires long practice before it can be thoroughly mastered.

Habit develops the latent powers of the experimenter; teaches him to concentrate his thoughts, to fix his gaze, and to make the requisite suggestions with calmness and authority.[1]

Without doubt Nature also counts for a good deal. Men of commanding personality will always have more influence than those of a mild and yielding disposition. In short, the best results in this, as in most human undertakings, can only be obtained by patient study and intelligent practice.

[1] M. Jean Filiake's valuable work on Hypnotism and Magnetism, published by Genest, at Bourbon-L'Archambault, may be profitably consulted on these points.

CHAPTER IV

OF MAGNETISM

MAGNETISM was for a long time confounded with Hypnotism, and even to-day many consider the terms synonymous. Careful research of recent years has, however, sufficiently established the distinction between the two sciences, though their points of contact are many. Either of them, for instance, can be employed to produce artificial sleep, and I have myself in many cases begun with Hypnotism, and ended with Magnetism !

Before beginning the study of Magnetism we must understand its character, and have some proof of its existence.

Littré defines it as " a practical system for producing in the human body unusual phenomena, allied to those produced by a magnet " ; but if he had compiled his Dictionary at the present time, he would, undoubtedly, have given the science a simpler and more precise definition.

In a word, we may define Magnetism as " the personal action, either psychic or physiological, exerted by man on man " ; and we attribute this action to a fluid which emanates from the human body, which is more or less active in everyone of us. This fluid is variously called " the vital principle," " the neural force," " animal magnetism,"

" the magnetic fluid," " the nervous fluid " and " the magnetic agent."

The existence of this fluid has been disputed ; and perhaps, even now, not every one is convinced of its reality. The proofs of its existence which we shall bring forward will all be drawn from the experience of specialists.

M. Boirac, in his work *La Psychologie Inconnue* (Paris, 1907), writes thus :

" If we are denied the right to admit the existence of a force in nature, radiating from the nervous system (still unknown, but, undoubtedly, analogous to the forces of electricity and magnetism), on the pretext that this force has no definite place in scientific theory, we are entitled to reply, with Laplace, that it is hardly philosophic to dispute the existence of magnetic phenomena, merely because they are inexplicable in the present state of our knowledge."

Dr. Van Velsen, in his *Hypnotism, Suggestion and Psychotherapy* (Brussels, 1912), observes that it would be indeed strange if a galvanic battery could send out an electric fluid, or vibration, while our bodies, so infinitely complex, the reservoir of so many reactions, had no corresponding capacities. Our being is not limited by the surface of our bodies.

Dr. Moutin thus expresses his opinion on the same subject :

> Magnetic somnambulism has only a remote connection with hypnotic somnambulism. Contrary to the assertions of nine-tenths of the hypnotisers and suggesters, we maintain that there is a transmissible agent at work, and that it is this which produces the profounder stages of hypnosis.

Dr. Moutin is not content with affirming the existence of this agent. He gives proofs of its existence; many of them derived from personal experience, and from the experience of his predecessors, notably Du Potet.

M. Boirac, of whom I have already spoken, is among those who have given the most profound study to this question. In an essay contributed to *La Nouvelle Revue* in October, 1895, he recounts some experiments which he himself made.

He says:

I had in my service, for six months, a lad of fifteen, named Jean M——, a native of the Pyrenees of extreme hypnotic sensibility. . . .

I had but to place my open hand behind his elbow, or on any part whatever of his body, to produce at once an agitated movement: and that, so far as I could judge, without his having any knowledge of what I had done. On some occasions, indeed, he had his back to me and was occupied in reading or talking.

Several times, when he was in a normal sleep, my hand held above his body would produce a movement in the direction of the hand; a rising and falling of the flesh, as though the hand had touched and agitated it.

This was perhaps an instance rather of simple hyperæsthesia than of magnetic influence; but that theory appears more difficult to maintain in the face of the following strange circumstance, which I transcribe from my notes.

One Sunday afternoon in January, 1893, I had returned home, after a short absence, about three in the afternoon, and heard that Jean, having finished his work and, feeling weary, had gone to lie down. The door of his room was open and, without entering it, I looked in on him. He was lying on his bed, with his head turned away from the door, his arms crossed on his breast and his legs crossed over one another, with the feet hanging a little way out of the bed.

I had been present the evening before at a discussion on the reality of magnetic action, and it occurred to me to make an experiment.

Still standing on the landing, outside the door, about three yards away, I stretched out my right hand in the direction of the boy's feet, and at about the same height from the ground as they were. After one or two minutes I slowly raised this hand and, to my astonishment, saw the feet of the sleeper rise, both together, into the air, following the ascending movement of my hand.

Three times I repeated the experiment, and three times the phenomenon was reproduced. In my amazement I called my wife, requesting her to make as little noise as possible.

The sleeper had not stirred. Again the feet rose two or three times, attracted by and directed by my hand.

"Try," whispered Madame B—— to me, "to do it by will-power."

Accordingly I fixed my eyes on the sleeper's feet, and then slowly raised my eyes. The feet followed the direction of my gaze, rising, pausing and falling, exactly as my eyes did.

M. Boirac, in his valuable work *La Psychologie Inconnue*, to which we have already alluded, claims to have discovered the origin and characteristics of the fluid emanating from the human organism.

Dr. Joire has, like so many others, questioned whether this force really does emanate from one human body, and communicate itself to another. He has in the end come to an affirmative conclusion, and attempted to construct an instrument which will serve, experimentally, to test and to weigh the force in question. This instrument, known as the sthenometer,[1] or measurer of strength, consists of a needle enclosed in a glass globe.

[1] Greek *sθενος*, strength, force. (*Translator's note.*)

When the hand approaches this, there can be detected, after the lapse of some minutes, a very decided movement of attraction on the part of the needle, the degree of the movement often varying with the temperament of the owner of the hand.

Dr. Joire very rightly observes that, since the needle *moves*, there must be some *force* acting upon it. We know only of four forces or vibrations capable of exerting influence at a distance : namely, sound, heat, light and electricity ; and Dr. Joire proves, by the most exact experiments, that none of these four is operative on his sthenometer. Therefore, he infers that the human body possesses a force peculiar to itself, of the nature of which he is ignorant. He draws the following conclusions :—

(1) Our experience shows the existence of a force which, apparently, emanates from the nervous system, and which is capable of operating at a distance.

(2) There is a possibility that this force is capable of being stored up in certain bodies.

(3) Steel, iron and cotton are incapable of containing it.

(4) Wood, water (when bottled), cloth and pasteboard are capable of containing it.

(5) Bodies become charged with this force in proportion to the force exercised by the agent of production. That is to say, persons who exercise less force by means of the hand communicate less of it to the conducting body.

One interesting detail about the sthenometer is its power of determining the degree of gravity of nervous diseases. In the different manifestations of hysteria, the displacement of the equilibrium of the force is proportionate to the existing nervous trouble ; so that one can follow exactly the progress

of the malady and the tendency towards cure, as they are recorded, so to speak, by the sthenometer.

Dr. Gaston Durville who has given the subject of Magnetism careful scientific study,[1] and who, reserving the question of the origin of this mysterious force, is content, for the moment, with proving its existence, quotes this sentence from the works of Favre :

> If the influence of the hand can make itself felt on the human being, it must equally be able to do so on the human cell ; and if on the human cell, then on living cells in general.

As an example of cells, living, but without consciousness, Durville cites the micro-organisms and vegetables. In experimenting on them instead of on human subjects, we eliminate that greatest factor of error—suggestion.

Durville commenced by studying the action of the human hand on cultures of the bacillus of typhoid. After many experiments he came to the conclusion that the hand retards the growth of such microbes, and that it possesses in consequence a power comparable to the power exerted by the sun.

If the human hand acts in this way with microbes, it must have a corresponding action on more highly evolved organisms—for instance, vegetables.

We know that Indian fakirs profess to be able to make plants grow up in their hands, in the course of a few minutes ; and Louis Jacolliot declares that they actually can do so.

Durville on the contrary is sceptical, and I

[1] Durville, *Le Sommeil Provoqué et les Causes qui le Determinent* (Paris, 1913).

myself share his unbelief. We have a preference in France for serious and scientific experiment

At the Institute of General Psychology, Favre made some interesting experiments with garden-cress, by which he established the fact that the human hand, held a certain distance away, influences germination and growth ; and that the right hand has more influence than the left, except in the case of left-handed persons.

Doctor Durville continued these experiments, and he also came to the same conclusion ; but he has, more recently, made another series of experiments which, in my judgment, are considerably more convincing. I am alluding to his experiments in mummification. At the time that he began these, Madame V—— of Bordeaux (under the supervision of several doctors, who published their report of the proceedings in the *Annals of Psychical Science*) had already by the mere imposition of hands, succeeded in desiccating such things as fish, oysters, pieces of meat and oranges.

The similar experiments of Durville were conducted on strictly scientific lines.

In the January of 1913, Dr. Socquet (of the Legal Medical Faculty) sent to Durville the amputated hand of a man who had died of gas-poisoning, with the warning that he must experiment on it as quickly as possible, as it had already been fifteen days refrigerated in the Morgue.

Refrigerated bodies decompose, as we all know, very swiftly ; so Durville began his experiment under no very favourable conditions. Nevertheless, he, with his two assistants, Madame Raynaud and M. Picot, began to magnetise the hand by making

slow passes over it from the point of amputation to the tips of the fingers, and at a distance of about fifteen centimetres.

Each of the three magnetisers thus magnetised the hand for about three quarters of an hour, each day, for the first six days.

After this, as the hand showed no signs of decomposition, the séances were of somewhat less duration; but the procedure was continued, and a Committee of Enquiry attended each day to make an official report on the state of the hand.

We need not weary the reader by giving these formal daily reports in full. Suffice it to say, that during the two months of the experiment, no slightest sign of decomposition appeared, and that at the end of the two months the hand was completely mummified.

"The desiccating process," says Dr. Durville, "proceeded slowly. At first, the fingers and the point where amputation had taken place became dry, reddish and rough; then the palm and the back of the hand suffered the same changes.

The weight of the hand diminished from 410 grammes to 289 grammes; and later, to 264 grammes.

To-day (April 18th, 1913) the aspect of the hand is altogether that of a mummy."

Dr. Durville continued his experiments on two guinea-pigs of the same age and weight. The livers of these were dried, and then placed each in a little porcelain jar, in the doctor's laboratory; the conditions for both of them being exactly similar.

Then one of these specimens was submitted to a process of magnetisation, the séances taking place

three or four times a day, and lasting about five minutes.

At the end of twenty-eight days, the non-magnetised liver was absolutely putrified—a liquid mass of corruption, while in the magnetised one, decomposition had been arrested, leaving the form intact, the odour only slightly sour and exhibiting no signs of mildew.

As related at the Congress of Experimental Psychism, M. Emile Magnin has made similar experiments with the brains and hearts of small animals, and has had similar results.

At the same Congress, M. Henri Sausse related a curious experiment of his own, which, though different in character, tends to prove the same point—the existence, namely, of a magnetic fluid in the human body.

M. Sausse takes a card, which someone else has chosen from a pack (preferably new or but little used); he holds it for a few seconds in his hands and replaces it in the pack, without having looked at it.

The pack is then shuffled and given to a "sensitive" who has no knowledge of the identity of the card which has been handled by the experimenter, but who, in going through the pack, is invariably able to pick out the right one.

M. Sausse does not hesitate to say that the card is made recognizable by the magnetic fluid with which it is impregnated, and that no other explanation (the possibility of fraud being guarded against) can be accepted.

The existence of an unknown force, resident in the human body, and operating on living cells and

organisms, being sufficiently proved, we must go on to enquire into its origin and its composition.

Without doubt, we are not as yet capable of penetrating into the heart of the mystery; but perhaps the solution has begun to dawn on us!

Durville, in the work we have already cited,[1] narrates an incident which seems to throw some light on the problem.

On June 12th, 1910, the doctor was making magnetic passes over a lady. The subject was wearing a black dress, and the doctor had his back to the light.

Suddenly, in the semi-darkness which surrounded him, he observed a greyish vapour, like the fumes of a cigarette, issuing from the tips of his fingers, and, with especial clearness, from the index and the middle fingers.

Moreover, the index fingers of the two hands seemed to be united by a luminous arc or semi-circle!

Doubting the evidence of his own eyes, the doctor asked M. C., an engineer, to come and sit beside him and watch his hands. Soon M. C. exclaimed in astonishment, that he perceived pale lights issuing from them, and, with a gesture of his own hand, he described the arc uniting the two index fingers. Other persons, on the doctor's invitation, drew near and observed the same phenomenon.

Then the room was darkened, and the doctor asked the persons present to keep silence and to write down what they saw.

In the end it was found that before the room

[1] *Le Sommeil Provoqué et les Causes qui le Determinent* (Paris, 1913).

was thus darkened, nine out of the eighteen persons present had observed the emanation from the index and middle fingers, as well as the luminous arc between the two indexes; while eight of the remaining nine saw the emanation, but without the luminous arc.

In the darkness, twelve of the witnesses perceived nothing at all, and the remaining six perceived only very little.

Doctor Maxwell, in his work, *Psychic Phenomena*,[1] gives almost identical evidence. He says that seven or eight persons out of every ten will be able to see a greyish vapour emanating from the tips of the fingers, and joining, as it were, one finger to another.

One should be very careful not to tell people what they are expected to see, for that vitiates the experiment by introducing the element of suggestion and imagination.

The recent discoveries made by Commandant Darget on the subject of radiations emitted by the human body ought greatly to assist in the solution of this problem.

This clever experimenter informs us that he can actually demonstrate the action of this human electricity.

I take an ordinary electric bulb and, holding it in one hand by its metal casing, rub it with the other, up and down, the whole length of its surface for about a minute in a dark room. The result is that the bulb is ignited and the interior of the glass is illuminated by its rays.

This force, which is analogous to electricity, and may

[1] *Les Phénomènes Psychiques* (Paris, 1903).

be called *electro-magnetic*, is the vital fluid, the radio-activity of animal bodies. (*Revue Mondiale*, 1st July, 1919.)

Darget, who had already proved by photography the existence of human radiations, has, in this experiment, taken a further important step by proving the electric nature of the human magnetic fluid. As he observes, this power of radiation does not exist equally in everyone, and is possessed by some persons in a higher degree than others.

Granted the existence of this force, it would seem only natural that the artificial sleep induced by its means should differ, in some particulars, from the trance induced by gazing fixedly at the subject ; that is to say, by ordinary methods of hypnotising.

These differences are very noticeable in some cases, though difficult to note in others.

M. Jagot, a professional magnetiser, thus summarises them, in his *Treatise on Magnetism, Hypnotism and Suggestion*.

In somnambulism induced by Magnetism, the subject is conscious only of the magnetiser, even when the latter is far away. In hypnotic somnambulism, the subject communicates with all the persons present in spite of suggestions which may be made to him to attend only to the hypnotiser.

In the former case, the subject is often in a state of lucidity, that is, he can apprehend things of which, in his waking state he has no knowledge ; for instance, the causes of certain diseases, the remedies and so on.

In the second case, nothing of the kind takes place, memory and judgment being annihilated.

Lucidity, which is the result of Magnetism,

occasionally includes prevision of future events; this phenomenon is never observed in the hypnotic sleep.

A magnetised somnambulist retains freedom of will; discusses and reasons with more intelligence than in the waking state. He also retains his conscience unimpaired, and is not susceptible to any suggestion which would outrage the moral sense.

A hypnotic somnambulist is incapable of thinking or acting freely, and can only obey passively the injunctions of the operator.

The following tables indicate the differences which, according to M. Emile Magnin, exist between the magnetic and the hypnotic sleep.[1]

Magnetic Sleep

No anæsthesia nor analgesia.
Communication only with the magnetiser.
Suggestions only accepted when in agreement with the subject's own judgment.
Intellect highly developed.
Suggestibility tending to lessen, and to disappear.
Psychic manifestations.

Hypnotic Sleep

Complete anæsthesia.
Communication with everyone present.
Intellect enfeebled.
Suggestibility increased.
No psychic manifestations.

It is obvious that the magnetic method of inducing trance is greatly superior to the hypnotic method; but many more subjects are open to Hypnotism

[1] *L'Art et L'Hypnose*, by Emile Magnin (Paris and Geneva.) No date.

than to Magnetism. For this reason, in certain cases, the operator is obliged to begin by hypnotising the subject, and later to proceed with the magnetic method.

The power of Magnetism is best shown in producing the profound states of Hypnosis, and in obtaining those highly interesting phenomena of which we shall speak later on.

CHAPTER V

SUGGESTION

Suggestion in the Waking State and Auto-Suggestion—Mental Suggestion — Hypnotic Suggestion — Post-Hypnotic Suggestion.

THE human brain is essentially susceptible to suggestion, and although the unlettered majority may exhibit this natural weakness in a high degree, it cannot be said that the cultured few are altogether free from it.

Indeed, when we see how greatly suggestion may influence the intellectual and the educated, it may be questioned if there really is any marked difference between strong and feeble brains in this respect.

In this chapter suggestion will be considered under various aspects : namely, simple suggestion,[1] mental suggestion, hypnotic suggestion and post-hypnotic suggestion.

In the first place, it is safe to affirm that simple suggestion (that is, suggestion made to a subject in the normal waking state) has a great and widespread influence.

Here is an instance, the more remarkable because the person concerned is an eminent member of the Faculty of Medicine of Paris.

Opening the cupboard of his consulting-room one

[1] With which, as the author explains elsewhere, must be classed auto-suggestion. (*Translator's note.*)

morning, in order to get out a bottle of ammonia, this doctor accidentally let the bottle fall, when it broke in fragments and filled the whole room with a nauseating odour, so strong, in fact, that the doctor, fearing to be overpowered by it, hastily flung open a window, and then left the room at once. Returning, after a fairly long absence, he was astounded to see the bottle of ammonia standing, intact in its place, and to discover that what had fallen and been smashed was a neighbouring bottle, the contents of which were entirely without odour.

The smell of ammonia had only existed in his imagination, and was entirely the result of auto-suggestion.

The following is an experiment made by the well-known Dr. Grasset, of Montpellier.

One day, during a public lecture before an audience personally unknown to him, the Professor overturned a bottle of water ; then, turning round towards the audience, he announced that he did not know what chemical compound the bottle had contained, and that he hoped no one would be inconvenienced by the strength or peculiarity of its odour.

In order (said he) to judge of the rapidity with which the smell would be diffused, he should be glad if those who had become conscious of it would put up their hands. Fifteen seconds later, those in the first row of seats gave the required sign, and, at the end of a minute, three-quarters of the audience had succumbed to suggestion. The experiment was not further proceeded with, for some of the audience, disagreeably affected by the imaginary smell, were preparing to leave the hall.

A similar experiment can be made by anybody. For instance, you have only to say at table, in a tone of conviction, that the water or the wine has such-and-such a taste, to find the majority of your fellow-diners agreeing with you, and actually detecting the supposed taste.

Suggestion is, indeed, so powerful with certain people that there may be real danger in making the slightest suggestion to persons inclined to insanity that they are not in their right minds.

I cannot too strongly emphasise the danger there is to women especially, in consulting palmists or fortune-tellers.

Medical annals record the case of a lady to whom a palmist foretold that she would die on a certain day; and who actually fulfilled the haphazard prediction, losing strength little by little, as the destined time approached, though she had no disease, and finally succumbing to the fatal suggestion.

The dramatic conversation between Balzac and his doctor, when the former was on his death-bed, recounted by Arsène Houssaye, affords a good illustration of the effect of suggestion on a sick person.

"Doctor," said the great novelist, "I want you to tell me the whole truth! How long do you think I shall live?" The doctor made no reply. "Come, Doctor! Do you take me for a child? A man like me cannot die like an ordinary person! He must give his 'Last Will and Testament' to the world." The doctor asked how long it would take to complete what Balzac wished to do. Balzac replied: "Six months!" The doctor sadly shook his head.

"At least," cried Balsac, "you can give me six weeks?" Again the doctor shook his head.

Balzac raised himself indignantly on his pillows; and the doctor, taking the demands of the sick man too seriously, decided to tell the truth, whilst Balzac, on his part, seemed to summon his moral courage to endure the verdict.

"Well, Doctor! I am a dead man; am I? Thank God! I'm resigned! I'm ready to go!—So now, if your science does not deceive you, do not deceive *me*. If I can but count on six days, it will be enough to finish my work in. I can give immortal life to my creation; and rest on the seventh day."

"My dear patient," said the doctor, trying to smile, "which of us here can count on an hour? Any one of us now in health may die before you; but if, indeed, you want the truth . . . this 'Will and Testament' of which you speak should be made *to-day*."

"Ah!" cried Balzac. "Then I have only six hours!"

He sank back upon his pillows; and the last struggle came almost at once. The doctor's last words had been his deathblow.

If suggestion can act so powerfully on one person, what can it not achieve with a crowd?

History is full of the panics, the crimes, the innumerable follies of which a mob is capable, under the influence of suggestion.

The famous French psychologist, Gustave Le Bon, names three determining causes for those actions of the populace which are often so unexpected and so disconcerting. (1) The loss of the

sense of individual responsibility, (2) Contagion[1] and (3) Suggestion.[2]

The Italian psychologist, Sighelo, is more explicit. He says :

" As in ordinary life, we see the influence of a suggestion made by one person to another—as, for example, in the case of that made by a master to his pupil, or a strong character to one who is weak—and, again, as we see the same influence extending, sometimes, to many persons—as in the case of a genius and his contemporaries, or the founder of a sect and his disciples ; so, in the realm of pathology, the suggestion given by a madman may either influence merely another madman, or may spread to all those around him."

Colonel de Rochas gives a more profound explanation, founded on the well-known theory of Reichenbach, who held that the manner in which the molecules of an organic body are directed, determines in that body the activities of those etheric vibrations to which Reichenbach gave the name of " Od,"[3] and which obey the laws of polarity.

" The human body, in particular, is divided into two symmetrical parts of opposite polarity, like those observed in a magnet. When any two parts of the body, having the same polarity, are in contact, or contiguous to one another (in isonomic conjunction), there occurs a corresponding repellent action of the odic forces ; and the diminution of vitality which follows may, in sensitive subjects, produce either a more or less complete insensibility

[1] Le Bon, *Psychologie des Foules* (Paris, 1900).
[2] A not very enlightening word !
[3] From Greek, *ὁδος*, a way or means.

of the skin, or suspension of the will-power, according to whether the part affected be the limbs or the brain. . . . This helps us to understand those popular movements of which history so often speaks. A number of individuals whose attention is all turned in one direction, receive the influence of the same polarity. They listen to an orator ; and the most sensitive among them pass into the state of credulity. Every word uttered by the speaker becomes for them the absolute truth ; and the actions to which he urges them will be executed automatically."

This original explanation of M. de Rochas is certainly based on truth ; but it cannot be accepted quite literally.

Dr. Rossi, in his book on the influence of suggestion on crowds,[1] states quite as forcibly his own opinion, which is that the conditions predisposing to Hypnosis and suggestion in an individual are multiplied in the case of a crowd, and give rise to different and more remarkable phenomena. The individuals who compose a crowd stand, or sit, together in a limited space, with little or no physical movement, and with their attention unduly strained—" Thus the active movement of thought is arrested ; and a kind of enchantment, or fascination, takes place."

Without further pursuing this psychological study of crowds, let us pass on to the consideration of actual facts. These are considerable in number, and have their own significance.

First, may be noted the facts of panic ! During the funeral of King Humbert of Italy, which took place in Rome, in August, 1900, a serious panic disturbed the funeral procession.

[1] Pascal Rossi, *Les Suggesteurs et La Foule* (Paris, 1904).

I quote from the account given by the Italian newspaper, *L'Avanti.*

All at once an inexplicable panic broke out, and spread with amazing rapidity.

Behind the royal escort the crowd, which had assembled on either side of the street, dispersed as if by enchantment.

Men and women precipitated themselves blindly into the porches of buildings and into various side-streets, and the cordons of the troops were swept away by the mad stampede of the multitude. The idea that an anarchist bomb had been thrown at the royal carriage seized everybody's mind and increased the general terror.

The royal retinue was surrounded by an agitated and howling crowd. The group of generals and foreign representatives wavered and finally gave way ; and, in spite of the repeated and energetic signals of the king, it was several minutes before the procession could advance.

What had really happened ? A group of chairs on which several people were seated, in front of the staircase of the Palace of Fine Art, had been overturned, and the cries of their occupants, heard by the nervous and impressionable crowd, had been imputed to an anarchist outrage, and produced the whole panic.

Visual hallucination can also be produced by suggestion, and can take the strangest and most diverse forms.

For instance, on the occasion of a public séance, given by a Hindu fakir, in a town of Hindustan, the fakir appeared to the spectators to raise himself from the ground ; and they believed themselves also to be levitated in the same manner.

A photograph, taken on the spot, showed that nothing of the sort had happened. It had been an illusion of the brain, created by suggestion.

Another form of hallucination is narrated by M. Le Bon.

He tells us that, on one occasion, when a frigate (named *La Belle Poule* and commanded by Admiral Desfossés) was cruising about in search of the sloop, *Le Berceau*, from which she had been separated by a violent storm, the look-out suddenly signalled that a shipwrecked craft was in sight.—It was broad day ; and the sun was shining.

" The whole ship's company, officers and men, looking towards the point indicated, clearly saw a raft, loaded with men, and towed by boats from which signals of distress were flying.

Admiral Desfossés at once ordered a boat to be manned, and sent to the help of the shipwrecked party. On the way, those in the boat saw the excited castaways stretch out their hands to their rescuers, and heard the confused clamour of their voices.

But when the boat reached the spot there was nothing to be seen save some floating branches of trees from the neighbouring shore.

The ship's company had been the victims of a collective hallucination."

It is not only the Hindu fakirs who exercise a mysterious power of suggestion. Amongst ourselves, also, are abnormally gifted persons who have the same sort of power over others, as, for example, the celebrated Donato ! Very few of those who attended the séances of this remarkable man were proof against his domination.

M. Rossi, in the work we have already quoted, says that the very appearance of Donato created a kind of terror, which increased with successive

occasions as the accumulated effects of repeated suggestion brought the latent nervous excitability of the spectators more and more into play.

"I do not doubt that if the séances, of which he gave but four, had been long continued, there would have followed a psychical epidemic, caused by the collective effect of nervous diseases. Donato's power of suggestion was extraordinary."

There always have been and always will be veritable epidemics of particular crimes, such as dynamiting, assassination with mutilation, and the like. There have been also, and always will be, epidemics of suicide, of mystical mania, and so forth. For the human brain is weak, especially in those physically feeble or mentally degenerate individuals, who are the readiest subjects for suggestion.

With suggestion in its simplest form must be classed auto-suggestion, or suggestion developed in our own brain.

This development is very seldom spontaneous. Most commonly, it is born of latent memories, of purposes unfulfilled and unrealized, or of fleeting visions, glimpsed in the past.

All of these, rising in the mind at a given moment, may produce an auto-suggestion, which acquires the force of a suggestion given from outside.

How many a disease has been suggested by a half-understood word or gesture of the physician, on which the patient has put his own interpretation! Again, a thousand ideas and fancies are created by children, à propos of nothing.

We should be very careful what we say and do, in the presence of sick persons or children.

To pursue the subject further, we know by reading

the reports of cases in the Law Courts, how often the evidence given by children, in all good faith, is false and unreliable. The imagination of children suggests to them countless absurdities, derived from stories they have read, or things they have seen ; and these unconscious falsehoods become, for them, the literal truth.

Mental Suggestion

Mental suggestion consists in the transference of the thought of one person by another, without the employment of any of the ordinary physical means.

It is as if, by a kind of wireless telegraphy, a vibration from the one brain invisibly conveyed the thought of the other.

Mental suggestion may be conveyed either to a person awake, or to one in the hypnotic trance.

Dr. Joire has made some interesting experiments with subjects in a waking state.

He constructed a special kind of face-mask, which effectually blindfolded the wearer ; put it on a medical student, M. G., and asked him to lend himself to an experiment, without enquiring its purpose.

He then made magnetic passes before the blindfolded student, and, afterwards, placing himself behind him, gave him the mental order : " Raise your left hand ! " After a few seconds, the student's left hand began to move upwards as if impelled by an invisible spring ; and a further mental suggestion caused the right hand to be raised, in a similar way. In another experiment, made on

another evening, a medical student, whom we will call M. B., was blindfolded, and, after going through the same procedure with him as with M. G., the doctor mentally suggested to him to raise his right leg.

The subject afterwards narrated that he had been conscious of a contraction of the anterior muscles, which compelled him to raise the leg. Other experiments followed, under the same conditions; amongst them one made on a student who had roundly declared his disbelief in the possibility of mental suggestion, but who, having submitted to the experiment, obeyed the suggestion given, and was entirely convinced.

These experiments contain certain points worth our attention. The passes made by Dr. Joire did not, of course, put the students into the hypnotic state; but they certainly did put them into the state of credulity or mental receptivity, which cannot be regarded as a normal waking state. Dr. Van Velsen, in his book, *Hypnotism, Suggestion, and Psycho-Therapy*,[1] says that he has succeeded in conveying mental suggestion to subjects at a distance; and narrates the following curious fact :—

A young girl, a patient of his, had been cured by him of hysteria, and had returned to Tournai, her native town. But she still suffered, now and then, from headaches, and sent to tell the doctor so. In reply he wrote to her, thus : " As soon as you have read this letter, you will fall into a deep sleep, in the course of which you will be impressed with the suggestion that your head is free from pain. You will sleep for half an hour, and, when you

[1] *Hypnotism, Suggestion, Psychothérapie* (Brussels, 1912).

awake, you will have entirely lost the pain." This suggestion never failed to take effect.

Dr. Ochorowicz has devoted an entire volume[1] to facts about mental suggestion; from which we take the following remarkable case:—

The doctor was attending a lady, afflicted with hysterical epilepsy, and suicidal mania.

"Madame M. was twenty-seven years of age, and, apparently, in perfect health and strength; but her convulsive attacks dated almost from her infancy.

She was intelligent, talented and observant. The slightest mental fatigue, or any strong impression, whether pleasant or painful, made on her mind, reacted on the vaso-motor nerves, and brought on an attack, either of excitement, or nervous exhaustion.

One day, or rather, one night, after the termination of an attack, which had been accompanied by delirium, the patient was sleeping quietly.

Awaking suddenly, and seeing a woman friend of hers and myself beside her, she begged us to go away, and not to tire ourselves unnecessarily on her account, insisting so strongly that, to avoid a nervous crisis, we obeyed her.

However, on my way downstairs (my patient lived on the third floor), I paused several times, and listened, oppressed by a presentiment of evil; and, when I reached the courtyard, I lingered, debating whether to leave the house or not.

All at once, the upper window was flung open, and, looking up, I saw the sick woman leaning out of it as if she were about to cast herself down. I

[1] *De La Suggestion Mentale* (Paris, 1887).

rushed towards the point where she would probably fall, and mechanically, as I did so, concentrated my will on the attempt to keep her from falling.

It was quite an unintelligent effort, in which I merely acted like some billiard players, who, foreseeing a cannon, try to stop the ball with gestures and exclamations.

However, the sick woman, half out of the window as she was, checked herself and drew slowly back. Five times did she lean forward and retreat ; then, at last, as if tired out, remained motionless, leaning against the window-frame.

She could not see me, for I was in the shadow, and it was night. Her friend, Mademoiselle X——, now hastened to her, and caught her by the arms.

I ran upstairs, and found the patient in a state of madness. She did not recognize us, and took us for robbers. I succeeded in getting her away from the window, and back to bed, where, after treatment, I at last put her into an hypnotic sleep.

Her first words in the somnambulistic state were : 'Thank you!' and 'Forgive me!'—Then she told me that she had had an intense desire to throw herself from the window, but that, each time she attempted to do so she had felt herself 'held up from below.'

'How was that?'—'I don't know.'—'Did you suspect that I was there?'—'No. It was just because I believed you were gone that I wished to accomplish my purpose. However, I felt at intervals that you were beside me, and that you desired I should not fall.'"

Dr. Ochorowicz also gives at some length the history of the experiments which Dr. Gibert and

Pierre Janet undertook at Havre, and which were the subject of a communication from M. Paul Janet of the Institute to the Society of Physiological Psychology.

The case in point was that of a woman of Havre, who had been repeatedly hypnotised by Dr. Gibert.

Ochorowicz, attracted by the amazing success of earlier experiments, went to Havre, and with the help of a committee of specialists, carefully investigated the proceedings.

He specially notes that this woman—Madame B—— —acting on a mental suggestion from Dr. Gibert, traversed the entire town of Havre one evening in order to find her physician.

"I left Havre," concludes Ochorowicz, "deeply impressed. I had at length witnessed the extraordinary phenomenon of suggestion operating from a distance; a reversal of all the commonly accepted opinions."

Similar cases are mentioned by Richet, Boirac and Moutin; and all experimenters are agreed that this power of mental suggestion is an existing fact.

Hypnotic Suggestion

Suggestion given during the hypnotic sleep, and immediately acted upon by the sleeper, is a curious phenomenon the reality of which no one now denies.

But the School of Nancy seems somewhat to overestimate the power of suggestion.

Dr. Bernheim goes so far as to declare that the trance is not necessary for the induction of the phenomenon known as hypnotic, and that

anæsthesia, contraction [of the joints and muscles], hallucination and passive obedience can be produced in a waking subject by simple suggestion only.

" The sleep itself is a phenomenon of suggestion, which, like the other phenomena, may, or may not, occur. But it is not a necessary preliminary to the other phenomena. . . . I have invariably found that, when a highly suggestible subject can be anæsthetised, hallucinated and persuaded to act in a certain way during artificial sleep, he or she proves amenable to the same suggestions when awake, and without having previously been put to sleep."[1]

This certainly seems to me to be an exaggeration of the power of simple suggestion, although Bernheim's mention of " highly suggestible " subjects modifies his statements.

The following two rules seem to sum up the principle very fairly :—

(1) With highly suggestible subjects, suggestion can operate fully, either in the waking state, or in the state of lucidity, into which such subjects very easily fall.

(2) Outside these exceptional cases, the hypnotic sleep is necessary to enable suggestion to operate on the subject to its full extent.

Indeed, Dr. Bernheim himself seems to agree with this, when he writes :

" The hypnotic sleep increases suggestibility by suppressing the judgment ; and also by increasing the energy and power of ideas, through the predominance of the imaginative faculty."

Every hypnotist amuses himself, sometimes, by making extravagant suggestions to his subjects.

[1] Bernheim, *De La Suggestion* (Paris, no date).

It is an innocent sport enough, provided it is not carried too far.

" How cold it is ! " I said one day to a young girl whom I had just put to sleep. She answered that it was freezing, and her teeth chattered as with cold.

Then I told her that the temperature was changed, and the heat stifling, whereupon she ejaculated : " So it is ! I am perspiring ! "

Next I told her that she was a preacher, in the pulpit, and must preach a sermon ; and at once she began with great gravity : " My beloved brethren ! "

But there are so many incidents of this kind on record, and they are so well known, that it is needless to take further space in describing them.

The important fact is that suggestion does possess this power, and that, by it, worthy and honest persons can be brought to consent to things which are false in themselves, and terrible in their consequences.

There is no doubt that some of the crimes committed by women are due to hypnotic, or even to simple suggestion.

Some of the celebrated female criminals of recent years have been victims of this power.

Take the case of Gabrielle Fenayrou ! Gabrielle was a good and tractable girl in her schooldays ; and, later, when she married Fenayrou, a chemist, the first years of her married life were happy ones. Then she made the acquaintance of a young man, and became his mistress. Her lover was a very prosperous and successful chemist ; Fenayrou, who was less

fortunate in business, became jealous of his rival, and communicated to his wife his plan of vengeance, with the result that she was persuaded to help him in the assassination of her former lover!

She made a treacherous appointment to meet the doomed man and, on her way to keep it, she turned into the church of the Madeleine to say a prayer; then, calmly and apparently without emotion, went on and assisted in carrying out the murder! She seems to have felt no remorse. Hers was an eminently suggestible brain, and she was wholly under the control of her husband's suggestions. It is even possible that he had hypnotised her.

Again, there is the case of Gabrielle Bompard. Her lover Eyraud, a man of ruined fortunes, had repeatedly thrown her into the hypnotic trance,and, as the girl was an hysterical subject, had obtained complete control over her will. He had no difficulty in making her his accomplice in the murder of the bailiff Gouffé. She took part, with astonishing *sang froid*, in all the preparations for the crime, and, after it was committed, passed the night beside the corpse, which she afterwards helped Eyraud to conceal in a trunk.

In these two cases, there is no question but that suggestion deprived the two women of all moral sense. Both would have been, no doubt, honest enough in the hands of honest men, they became assassins in the hands of scoundrels.

We have reason, then, to think that suggestion is a formidable weapon, especially with women, children and persons of feeble brains.

Post-Hypnotic Suggestion

During the hypnotic sleep, it is possible to suggest to the sleeper that when he awakes, he shall, at some given time, commit certain acts. This is called post-hypnotic suggestion.

Generally, these suggestions are accepted by the subjects and accomplished with more or less regularity. But post-hypnotic suggestion does not affect all entranced persons to the same degree.

Nowadays, this form of suggestion is well-known, much practised and capable of rendering great service. In order to prove if a hypnotised person is susceptible of post-hypnotic suggestion, it is sufficient to order him to do some very simple and easy thing on awaking. If it is done, the point is settled so far.

How long does the effect of a post-hypnotic suggestion last ?—The answer is that it varies ; for it depends on the subject.

Bernheim has obtained the desired result, after an interval of sixty-three days ; Beaunis, after a hundred and seventy-two days ; Liégeois, at the end of a year.

Some subjects accept post-hpynotic suggestion with the utmost ease. Here is an example :

One evening, in the company of several friends, I had put Mademoiselle de V——, a dark handsome woman of about thirty, into the hypnotic sleep ; this being only the fourth time I had done so.

Among the guests who had been invited to spend the evening at her house were a young married pair, Monsieur and Madame de T——, who, at the

time when I hypnotised their hostess, had not arrived.

When Mademoiselle de V—— was in the somnambulistic state, I asked her if she knew why these friends of ours had not come.

"Are they merely late? Can you see them?"

"I see them quite well! They are, certainly, not coming at all."

"Why not?"

"They are already in their room, retiring to rest. Yes! And, now, they have gone to bed."

This was verified the next morning when I called on them and heard that they had gone to bed very early the night before, instead of going out, as Madame de T—— had a headache.

To return to my subject, Mademoiselle de V——.

Wishing to test her degree of suggestibility, I said to her: "Five minutes after you wake up, you will hear a ring at the bell. It will be our friend, Valadon, the artist, who will, however, as he is very busy, only pay us a short visit."

Five minutes exactly after I had awakened her, she sprang up, exclaiming: "There's the bell! I will go and see who is there." As the bell had not rung, everybody followed her, with eager curiosity, to the outer door of the flat, which she threw open, addressing herself to an imaginary person on the threshold.

"How are you, my dear friend? Come in! I'm so glad to see you. . . . What! You won't come in?—You haven't time?—You must go directly?—Oh, that isn't at all polite of you!"

She closed the door and, turning to us, said: "Do you understand that? Valadon actually said

good evening to me on the doorstep ; and wouldn't come in ! What can be the meaning of it ? "

Even the next day, nothing would convince her that she had not seen Valadon and held him by the hand. She declared that the painter himself was in league with us to play a joke on her ; and, as she seemed really annoyed, we ceased to talk to her on the matter.

That post-hypnotic suggestion is completely independent of the exercise of the memory, Dr. Beaunis shows by the following story :—

On one occasion, when leaving Nancy, Dr. Beaunis gave some counters to a young woman whom he had often hypnotised, telling her that if she desired, in his absence, to be put into the hypnotic sleep, she had only to place one of the counters in a glass of sugared water.

For some time the girl did not think about this suggestion ; but one day she tried the experiment out of curiosity ; and, not remembering very well what the doctor had said, tried it first with ordinary water, then with wine, and then with wine mingled with water—all without effect. Finally, she tried sugared water ; and fell at once into the hypnotic sleep.

How is the working of this kind of suggestion to be explained ? How is it that a brain after a period of forgetfulness, which may last several days, several weeks or even months, recovers the memory of the suggestion that is to be carried out ? Several psychiatrists have studied the question and tried to elucidate it ; but without success.

Dr. Joire believes that the subject, at the time named for the carrying out of the suggestion,

relapses automatically into the hypnotic state, coming out of it again as soon as the action is accomplished.

Dr. Richet gives the following explanation: "There is a phenomenon of memory which we may call the unconscious memory. Suppose that A is asleep, and I say to her: 'When you wake up, you will take this book, which is on the table, read the title of it, and put it back in my bookcase.' I awake her. She rubs her eyes, looks around her with a bewildered air, and puts on her hat to go out. Then, suddenly, she glances at the table, sees the book in question, takes it up and reads the title.

'Ah!' she says. 'You are reading *Montaigne*. I'll put it back in its place!'—And she slips it into the bookshelf.

I ask her why she has done this. She remembers nothing of the suggestion, and is surprised at the question.

'Why! Can't I look at the book?' she exclaims.

Here we have an instance of an action carried out in ignorance of its motive. Unconscious memory prevailed on the person to carry it out."[1]

The theory of suggestion is explained by Dr. Grasset in an extremely ingenious way. He regards the brain as a polygon, having a superior psychic centre and inferior psychic centres.

In suggestion, the superior centre is not concerned; and the inferior ones alone execute the suggested actions.

"In short, to sum up," adds Grasset, "the psychic state of a subject who executes a post-hypnotic suggestion, soon after awaking, is not,

[1] Richet, *L'Homme et L'Intelligence* (Paris, 1884).

absolutely, a waking state, but an intermediate one, the " partial hypnosis " of Wundt.[1]

Bernheim has made a careful study of this mystery; and these are the conclusions he has drawn :

A certain resemblance exists between natural and artificial sleep. In ordinary slumber, the brain often continues to work and to think, although the state of consciousness differs from the waking consciousness, because the nervous energy is differently distributed. It often happens that we go to sleep, thinking of some problem we have to solve; and when we awake, we have solved it. The brain is, therefore, able to continue intellectual work during slumber; and can sometimes accomplish it more easily, thanks to the greater concentration of psychic activities on the preoccupying idea. The sleeper, however, has no knowledge of what has taken place in his brain during sleep.

So Dr. Bernheim enunciates the following propositions :[2]

(1) Impressions perceived by somnambulists during trance seem to disappear, when they awake, but can be recalled, if it is suggested to the subject that he is going to remember everything. He then passes into the state of psychic concentration necessary to the revival of memory.

(2) With certain persons, the impressions produced by simply closing the eyes are effaced, on opening them, and reappear when the eyes are again shut.

[1] Grasset, *L'Hypnotisme et La Suggestion* (Paris, 1903).

[2] Bernheim, *De La Suggestion et Ses Applications à La Therapeutic* (Paris, 1888).

Bernheim, therefore, believes that the somnambulist often enters spontaneously into a state of somnambulistic consciousness, during which the impressions received in Hypnosis can be revived, and the suggestions given, remembered.

Bernheim narrates that one day he said to a female subject, during the hypnotic sleep: "Next Thursday (five days from now) you'll take the glass from the table by your bed, and put it in the portmanteau at the foot of the bed."

Three days later, having again put her into the sleep, he asked her if she remembered what he had told her; and she answered correctly.

He asked her if she had been thinking of it ever since he had told her; and she said that she had only thought of it on the morning following the order.

"Were you, at that time, asleep or awake?"

"I was drowsy."

From which Bernheim concludes that the idea of a suggestion, which is to be carried out after a long interval, does not remain entirely dormant up to the time of carrying out, but can be roused, at intervals, whenever the subject is in a state of psychic concentration.

All this is, no doubt, possible. It is not even improbable. But it does not explain how it is that a subject can execute, in exact detail, and without the slightest mistake as to time, an order received during the hypnotic trance, and yet can so easily forget, at ordinary times, those ordinary affairs of life which are often of such grave importance.

CHAPTER VI

THE DANGERS OF HYPNOTISM

THE practice of Hypnotism is not without its dangers, though it is unnecessary to exaggerate their importance, as Dr. Gilles de la Tourette has done, in a melodramatic chapter of his work on Hypnotism and the states analogous to it, considered from the medical point of view.[1]

Only to read the title of this chapter produces a cold shiver !—" Hypnotism as the Agent of Crime ! " —Instead, however, of being led away by words, let us quietly consider facts.

It has been rightly said[2] that authors who are especially obsessed with the idea attribute to Hypnotism an enormous number of criminal acts, that should, correctly, be attributed to hysteria.

Hypnotism and hysteria should not be confused. The two things are quite distinct ; and the question merely resolves itself into whether the hypnotic suggestion of crime is possible or not.

Le Menant de Chesnais tells us that there is no doubt that some subjects can accept and carry out criminal suggestions ; but that such subjects are only met with among degenerates, unprincipled persons to whom the hypnotic suggestion has been

[1] *L'Hypnotisme et les États Analogues au point de vue medico-Légal* (Paris, 1897).

[2] Crocq Fils, *L'Hypnotisme Scientifique* (Paris, 1896).

only a secondary means of leading them to do more quickly what they would have done in any case.

To the same question, Ochorowicz answers that probably only unscrupulous persons are open to the suggestion of crime.

De la Tourette, on his part, quotes the opinion of the Marquis de Puysegur, who tells a story of the writer, Vielet, who was almost continually in the magnetic state, and who would write down notes on his own mental condition.

On one occasion, when Vielet was in the somnambulistic state, Puysegur asked him if it was not in his (Puysegur's) power to make him sign a blank cheque, and give it to the hypnotiser, to fill up as he wished. Vielet said yes.

" Why, then," said the Marquis, " I could compel you to give away all your property without your knowledge."

" No, Monsieur ! For before I signed, I should be aware of your intention and, therefore, my signature wouldn't resemble my ordinary one."

" But since it *would* be your signature, that would suffice ? "

" If it would, indeed, suffice, then you wouldn't, in this case, be able to obtain it."

" If I wished for it, I should be obliged to obtain it, seeing that I control your will."

" You control it only up to a certain point ; and by requiring of me such a thing as that, you would cause me so much distress, that I should awake."

Puységur adds : " All the questions of this kind that I have ever asked have confirmed me in the conviction that animal magnetism is only one means

the more by which good men may attain good ends ; and that it cannot be abused for the purposes of evil."

Here let me say without hesitation that the good marquis deceives himself. Dangers certainly do exist, and some crimes have, without doubt, been traced to Hypnotism and Magnetism. These, however, are exceptions, which cannot be taken as counterbalancing the immense benefits of the practices. That would be like proscribing motoring or aviation, because both of them, now and then, give rise to accidents.

Listen to the words of an expert in the subject, Professor Grasset, of the Medical School of Montpellier.

" When one offends the subject's ideas of morality, modesty or religion one encounters resistance. A person, hypnotised by Bernheim refused the suggestion to steal a watch. Another, a young girl, showed the same resistance to a supposed interference with her clothing as if she had been awake. To a young Jewish girl, carefully trained in the principles of her religion, and very susceptible, Dr. Jung suggested that she should take a piece of money from the table, and put it in her pocket. She complied, on a series of occasions ; but on the same suggestion being once made to her on a Saturday, refused, saying : ' It is not permitted to us to touch money on the Sabbath.' " (Grasset, *Hypnotism and Suggestion.*)

The following incident goes to show how the most loquacious women may become reserved during the hypnotic sleep.

I had, on several occasions, put to sleep a highly

nervous patient, a young married woman, whose nerves were calmed by hypnotic sleep.

She came accompanied by her husband, and I had always the greatest trouble to induce her to say more than a few words. She answered questions only by monosyllables. Then, by chance one day, the husband was unable to come, and, to my great surprise, she chattered freely.

This is by no means an isolated example. Persons who fall into trance, with a determination not to speak, and not to betray any compromising secrets, resist all suggestions on that point.

Doctor Babinksi, whose very name is authoritative, declares that there is so little annihilation of the will that the hypnotised subject is even able to guard an unimportant secret when one tries to make him divulge it.

Many people have said to me : " I should never wish to be hypnotised, for fear of a stranger's getting control over me." To which the answer is easy. It is the excess of the practice, not the practice itself, which is to be feared and avoided. If you let a hypnotiser throw you into trance every day for a period of several months, he will, probably, finish by exercising a great control over you ! But you can be hypnotised for three, four, five or six times without suffering the slightest harm or annoyance.

The public séances held by hypnotisers may constitute a very grave danger. Indeed, the Academy of Medicine has demanded their prohibition ; and, at the Congress of Hypnotism, held in Paris in 1889 the same opinion prevailed.

Epidemics of hypnotic mania, grave nervous troubles and even cases of madness may be traced

to such séances, which also afford opportunity for the crime of rape, in those cases (fortunately extremely rare) when the hypnotised person does not resist an outrage.

A few accusations of this nature are recorded in the Annals of Forensic Medicine, though it is but fair to say that some of the cases are doubtful, and some have been actually disproved. A criminal who believed himself safe from discovery, in such circumstances, would be painfully deceived! No doubt he would try to escape detection by bidding the subject lose all memory of what has passed, and never allow herself to be hypnotised again. But such suggestions may prove useless, and a skilled hypnotiser may well be able to throw the subject into the trance, and to reawake in her the memory of the offence.

Babinski is sceptical on this question of violation. "In my opinion," he says, "a woman who would give herself to a man during, or after, the hypnotic trance, would give herself in normal circumstances. Hypnosis cannot paralyse her will; nor give the hypnotiser the power to violate her. The hypnotic sleep cannot be considered as a means of committing outrage." (Babinski, *Hypnotism in Therapeutics and Medicine.*)

Numerous experiments seem to show that it is easier to induce the subject to commit a theft.

Dr. Crocq, having put to sleep a patient of his—Eudoxia M.—said to her: "When you wake up, you will steal my purse from my right pocket, taking care that I don't see you do it; and, in order to distract me, you'll call my attention to a big dog, passing in the street."

He then awoke Eudoxia, who proceeded to act exactly as he had said.

On the other hand, the experiment, so successful with her, failed completely with two others; who were, undoubtedly, more fundamentally honest, and perhaps less suggestible.

Few subjects, even in the somnambulistic state, can be persuaded to sign acknowledgments of sums which they do not owe.

Crocq records, in the majority of such attempts, a negative result.

He put to sleep one of his best subjects—Jeanne L.—and bade her write.

She took the pen, but repeatedly refused to write an acknowledgment of a debt of five hundred francs. . . . "I owe nothing to anybody. I pay ready money for everything I buy!"

Crocq has, however, occasionally succeeded in obtaining a written acknowledgment; which shows that it is dangerous to let oneself be hypnotised by a stranger.

False witness can be suggested to subjects in a somnambulistic state; and, when they awake, they will remain convinced of the truth of the suggestion. As M. Bremaud justly says: "A hypnotised person can believe in a thing suggested to him, with the same tenacity as if it were true. His evidence will be convinced, sincere and, consequently, dangerous."

We have given an example of this, in our chapter on suggestion.

Is it possible to suggest murder?

We know, at least, that Charcot put a roll of paper

in the hand of a hypnotised hysterical patient, with the command to strike someone; and that the patient actually pressed the harmless weapon into the breast of the person who had been pointed out.

It is bad enough to be able to suggest such a crime to an hysteric; but, according to Le Menant de Chesnais, it is also possible to induce certain degenerate and instinctively dishonest persons to commit murders. There is a real danger to society here!

Lastly, comes a question which I myself have often had put to me. Why is not Hypnotism employed by the authorities to discover criminals, to establish the innocence of the falsely accused, to further the ends of justice?

M. Liégeois, Professor of the Faculty of Justice at Nancy, replies in these terms:

(1) Justice has not the right to hypnotise an accused person in order to obtain from him a confession or a denunciation, which he refuses in his normal state.

(2) If an accused person, the victim of a crime, asked for it, the process, on the contrary, might be resorted to, in order to obtain information which the plaintiff believed serviceable.

I must strongly protest against the former affirmation. What! A community which has the right to execute a citizen is to be denied the right of investigating his case! A certain, or very nearly certain means exists of discovering the true author of a crime, and we are voluntarily to deprive ourselves of it! Let us be reasonable. No one actually gave society the right to inflict the death-penalty.

It confers this right upon itself by the authority of the people, acting through the delegates of the nation. Why then should not the same authority confer the right to seek for truth, by all available means, including the hypnotic science? No real reason can be urged against it.

Let us have courage frankly to own the truth of this matter! Hypnotism is still a mysterious science, unknown not only to the great public, but even to the majority of learned men.

You may ask doctors of science and doctors of law what is the difference between Hypnotism and Magnetism, and find many of them incapable of giving an answer.

But time will alter all that.

Sooner or later, hypnotic science will have its recognized place as a means of furthering the ends of Justice, and of bringing the truth to light.

And then we shall make great progress.

CHAPTER VII

THE BENEFITS OF HYPNOTISM

Hypnotism in Education—"Stage Fright"—Hypnosis and Art.

WE have not tried to minimise the dangers of Hypnotism, but they are few in comparison with its far-reaching benefits. Its beneficent influence on all who suffer, the part it plays in therapeutics, is important enough to have a chapter to itself. Here we shall confine ourselves to the benefits of hypnotic treatment in the education of children, and in the development of artists.

First, as to the value of Hypnotism in the education of children! The whole life of a man depends upon his early years. The child who has had wise training and good examples set before him will retain an ineffaceable impression of these, while evil companions and demoralising examples will have disastrous effects on a young mind. From its earliest years, a child instinctively imitates what it hears and sees. It copies everything: gestures, actions; bad and good alike.

We are all born with tendencies, more or less strong, with qualities and defects, virtues and vices, which develop with age, and according to

the education we receive. If the good elements are stronger than the evil, all goes well with the character which, as reason ripens, grows into a beautiful and useful one. But when the evil preponderates, there is much to fear for the future.

Good training and example, at school or in the home, may, in certain cases, act as a check; but these are only too likely to be forgotten, and, at the first opportunity, the evil propensities will re-assert themselves.

How many times one hears the parental lament, "We are quite in despair about our son! He is idle, undisciplined, vicious and listens to nobody. We don't know what to do with him, and tremble for his future!"

Such fears are only too often realized!

To-day, after the numerous experiments of recent years, the manifold studies of mental specialists, we do not hesitate to say that, in many cases, the remedy for the grave faults, the vicious habits and follies of childhood lies in Hypnotism.

This side of the science is too little known among parents and teachers; on the one hand, they fear its possible dangers, and, on the other, question if its use would not involve an infringement of the lawful liberty of the individual. As for the dangers— I answer boldly that Hypnotism practised by experienced hands has *no* dangers. It is merely a question of professional skill. A foolish doctor, a clumsy surgeon are dangerous; but we do not, for that reason, avoid medicine and surgery. We choose a good doctor and a clever surgeon.

As for the question of individual liberty—! I will

quote M. Felix Thomas, Professor of Philosophy at the Lyceum, Versailles.[1]

Do not let us be the dupes of words. Is not, after all, everything that we call education an infringement of our children's personal liberty? Do we not seek to substitute our will for theirs? To make them think as we do, act as we wish them to act, direct their energies in the ways we consider best?

Taken literally, this objection [to interfering with personal liberty] would tend to forbid all suggestion of any kind whatever, and to leave the child to develop in his own way, following his natural impulses, whether bad or good.

Do we not know that there are children whose instincts are naturally vicious, whom hereditary dispositions thrust into evil with an irresistible force? If Hypnotism is the only efficacious means of correcting these, are we still to refuse to adopt that means and to wait until the commission of some serious offence compels us to shut up the unfortunate offenders to keep them from injuring society?

We speak of the respect due to personal liberty; but, surely, it is permissible to doubt if these unhappy persons are really free! They are ruled by instinct and passion, and hypnotic science may, in certain cases, contribute to their freedom, by assuring the regular functioning of the brain and mental faculties on which true personal liberty depends.

To refuse arbitrarily the service which a physician [by Hypnotism] can render to the teacher is to ignore, at one and the same time, the rights of science and the rights of the child.

Dr. Bernheim has rightly said that moral and intellectual education cannot do everything.

"Doubtless, it can sometimes inhibit morbid habits, when these have not become too inveterate.

[1] *La Suggestion, son Rôle dans L'Education* (Paris, 1895).

Well directed, it can cure certain vices, which have been acquired and maintained by auto-suggestion. But it is powerless or merely a palliative against inbred psychic and moral infirmities."[1]

It follows, therefore, that in certain cases, Hypnotism may be employed in early education, to ameliorate a naturally evil disposition and to save from the depths those who are instinctively impelled towards them.

With regard to the practical side of the question, we will take for our guide, Dr. Berillon, whose researches and experiments have had a great influence on the science of education.

The cases for which Hypnotism would seem particularly adapted are those of aphronia (lack of discretion and practical judgment); aboulia (lack of will-power); want of malleability and certain vices, such as kleptomania, moral perversity and idleness.

Aphronia is caused by a particular state of the brain, aggravated by errors of education.

The child who suffers from aphronia listens only to his own disordered imagination, lacks co-ordination of ideas, and consequently the power of judgment. Aboulia is in a sense the opposite of aphronia. It shows itself in irresolution, and, sometimes, in total inability for definite action.

The sufferer from aboulia is conscious of his moral disease, and distressed by it. He is discouraged, and shrinks nervously into himself. The aphronetic, on the contrary, is full of self-confidence and self-sufficiency, unaware that anything is amiss with him.

[1] Bernheim, *De La Suggestion* (Paris).

Later, these defects of childhood persist into mature age; and that is why we see persons, apparently intelligent, committing such strange faults and indiscretions in their public and private life.

Dr. Bernheim, in his work on Suggestion, tells the story of a young man of his acquaintance, who presented all the characteristics of an aphronetic. Under an apparently intelligent exterior, he concealed a total want of intellect, joined with an overwhelming conceit. He believed himself capable of anything, and was, in fact, capable of nothing.

Idle, and with no power of application, he was drawn, by his instinctive impulsiveness, from one thing to another; changing his ideas and his occupations alike, as the fancy took him.

His father, who did not understand what was the matter, treated him with severity, and only succeeded in embittering and irritating him. When all else failed, the unfortunate youth was induced to enlist in the army, where he incurred punishment after punishment and was in perpetual disgrace.

Dr. Bernheim made the father understand that he had adopted the wrong methods of training his son. He represented to him that the youth was really irresponsible for his actions, and that it would be necessary to adopt other tactics with him. This was done, and, thanks to the advice and the practical assistance of Bernheim, the young man lived, henceforward, an honourable and honest life.

The early education of aphronetic subjects needs much surveillance; and the following rules should be observed :—

The power of reasoning should be cultivated by special exercises, practical tests and lessons, illustrated by experiments. Technical instruction should occupy the first place in the education of these children.

Simple demonstrations and explanations, designed to clear and to strengthen the judgment should take the place of punishments and penalties.

The tasks should be limited to the aptitude and actual capability of the pupil.

There should be a total prohibition of alcoholic drinks, the smallest doses of alcohol tend to aggravate the aphronetic tendency.[1]

To the above method should be added *hypnotic suggestion*, which will have the effect of regulating the disordered action of the brain, and of permitting the patient to resist his irrational impulses, by lessening the rapidity of the flow of his ideas.

Prolonged intervals of hypnotic sleep are, in themselves, essentially helpful to the cure, through the calming effect they will have on the brain.

Mental malleability—or amenability to reason—varies considerably in individuals. Certain peoples—for example, the Bretons and, especially the mountaineers—are much less malleable than others.

When stubbornness is excessive it is one of the most dangerous of mental follies.

Children with this defect need careful supervision and judicious treatment. Repeated punishments, far from doing good, will exasperate them and turn them into incorrigibles.

[1] Berillon, *L'Aphronie et Les Anomalies du Jugement* (Paris, 1913).

It is very needful, in the beginning, to discover the degree of malleability in the child; and the following is Dr. Berillon's method of doing so.

After a few gentle questions he invites the child to look attentively at a chair placed at a certain distance, and then makes the following mental suggestion: "Fix your eyes on this chair. You are going to feel an irresistible desire to sit down in it. You will be obliged, whatever may try to prevent you, to follow this suggestion."—Usually, after one or two moments, the child begins to move towards the chair, as if drawn by an unseen force. From this, it can be inferred that the child is intelligent, docile, and capable of being hypnotised. If, on the contrary, the child stands obstinately still, and shows no sign of attraction towards the chair, one may conclude that he is not very intelligent, and that there are traces of degeneracy in him. Experience tends to prove the truth of this diagnosis. (Berillon, *Mental Malleability*.)[1]

When the degree of mental malleability is known, we have an excellent point of departure from which to fight the evil instincts, by means of Hypnotism.

One of the most painful of instinctive vices is kleptomania, which if not checked betimes leads to degradation of the character. Kleptomania, as we all know, is the instinctive desire to take a certain thing—that is, to steal it. This desire is frequently observed among degenerates and children who satisfy it with an absolute and almost automatic unconsciousness. Coercive measures prove useless to correct the habit. Hypnotism, on the

[1] Berillon, *La Malleabilité Mentale* (Clermont, 1912).

contrary, yields the happiest results. The child, when hypnotised, receives without resistance the suggestions intended to awaken his conscience. This is the method adopted by Berillon. He leads the child, when in the hypnotic sleep, to a table on which is a piece of money.—" You see this piece, and have a desire to take it. Well! Take it, if you like, and put it in your pocket."—

When the child has done so, the doctor adds: " This is what you are in the habit of doing; but now you are going to put back the piece where you took it from, and to observe that rule henceforward. If it should ever happen that you yield to temptation again, you will feel ashamed of your action, and hasten to restore the stolen thing."

A few séances of this kind generally suffice to cure the child of the vicious habit. This mental gymnastic awakens the conscience, and leads the subject to see the ugliness of his action.

There are other vicious habits on which we will not here lay stress. Suffice it, for our present purpose, to say that, given time and patience, Hypnotism can cure them also. It will even cure inveterate idleness.

Hypnotism also has an excellent effect on childish bad habits, such as nail-biting.

Stage-Fright

The sensation of terror felt by an artist at the moment of coming on the stage or platform—a sensation vulgarly known at " stage-fright "—is a very distressing thing. It may completely destroy the executive power of a comedian or a singer, by

making the one lose his memory and the voice of the other fail. I have been much in the theatres of Paris, and I know the deplorable consequences which this panic may have on the future of an artist.

The degree of talent has no effect on it. The greatest artists may be incapacitated by it, while quite mediocre ones may perform with perfect assurance. Hysterical subjects, the neurasthenics and the timid are particularly subject to this terror, in which contagion often plays a part. If an artist has to act or sing beside a trembling or hesitating fellow-artist, fear will conquer him or her. A calm and self-possessed colleague will, on the contrary, communicate courage.

Stage-panic is more frequent with vocalists than with comedians. It is also graver in its results, since the danger with a vocalist is twofold. He may lose his power to sing and his power to play.

A marvellous remedy for all this lies, however, in hypnotic suggestion. I have only to draw on my own memory to prove its value.

One day, there was brought to me a young girl who had already entered twice for the singing competition at the Conservatoire, had failed, and was quite disheartened.

She told me that she thought she must give up the idea. "I shall never get in! I practise my songs for weeks and months; and then, as soon as I go before the examiners, my eyes get blurred, and my throat dries up. I stammer; I lose my memory! I don't know what I'm saying or doing! —I shall never succeed!" I reassured her, with a

promise to make her capable of achieving a triumph at the next competition, which would soon take place. Then I put her to sleep, and suggested to her that she would, when the time came, pay no attention at all to the examiners, but only to her singing; and that, thanks to her fine voice, she would be received at the first trial. "You will," I said to her repeatedly, "be the great event of the day." And I made her come to me two or three times in order to make sure that my suggestion would be effectual.

On the day of the examination, this timid girl sang with perfect assurance and astonishing skill. The examiners were all of one opinion about her; and to-day she is a lyrical artist of considerable note.

On another quite recent occasion a lady of my acquaintance brought to me a young man who had taken a first prize for singing at the Conservatoire, and who was going to make his first appearance in Grand Opera. The unfortunate youth had such a terror of this prospect that he could neither eat nor sleep, and was debating with himself whether he could really face the dreadful ordeal, on which his whole career depended.

I calmed him; and promised him an excellent début, as a result of hypnotic suggestion. The day, however, was still some time distant, so I told him to have patience, and to write to me as soon as the date was fixed.

He did so. I made an appointment with him, and, when he came to me, easily put him to sleep, and made the necessary hypnotic suggestion, repeating the experiment a few days later.

But his first appearance was again postponed, and for an indefinite time ; and the unfortunate artist, tired out, decided that it would be useless to trouble me again. However, about a month or six weeks after the last séance, I had a letter from him saying that the date of the début had just been suddenly fixed for the following Monday (it was then Saturday morning !), and begging me to make an appointment with him, as he was in an indescribable state of nervousness.

I wrote at once, and told him to come the next day (Sunday) at two in the afternoon. He was, it is needless to say, punctual to the minute. I put him into trance, and made to him the following suggestion : " You will sleep to-night without once waking up ; and will spend the following day until evening in a perfectly calm state of mind. In the evening, when you go on the stage, you will imagine yourself in your own room, surrounded by friends, and will pay no attention whatever to the audience. Without the slightest fear or uneasiness, you will give yourself completely to your part ; sing and act with all your heart and all your talents ; be astonished at yourself, and make a splendid impression."

On the following evening, I went to the opera, and behind the scenes, saw the young artist, who was perfectly composed. He told me that he had passed an excellent night.

He went on the stage and rendered his part with such complete mastery of it, that he astonished his colleagues, and was recalled three times. Since then he has never had a trace of panic, and one day he said to me : " It seemed to me when I went on

that I was surrounded by friends, and just singing to them alone in my room."

It is scarcely needful to add that he was very grateful to me; and these examples may serve to point the way of relief for artists troubled in the same way.

Hypnosis and Art

But Hypnotism does more than bring help to panic-stricken artists. It can under certain circumstances, enable them to bring their gifts to perfection. Of course, it cannot bestow talent on those who have it not; but hypnotic suggestion removes certain technical difficulties, arouses latent qualities and gives resource and courage.

That it sometimes accomplishes even more than this, the following incidents go to show.

I once knew a professional singer of remarkable talent, who had sung in all the great theatres of Paris. One day she came to me to tell me her distress. After a long and severe attack of influenza, she had never recovered the former beauty and power of her voice. After she had been singing for about ten or fifteen minutes, her voice would lose its strength, and she would be obliged to stop singing. This meant that she would be unable to sustain any rôle either in grand or light opera, and consequently, that she could not accept any engagement. I believed that I could put this right, and told her so.

On two separate occasions, with an interval of some days between them, I put her into the hypnotic sleep, and made to her suggestions suited

to her case. After the first séance, she found a considerable improvement ; and, after the second, entirely recovered her voice.

It is also possible, by hypnotic suggestion, to help artists to make progress in their art, and further to develop it. During the hypnotic sleep, the intelligence is more receptive and retentive ; and the counsels given are accepted as commands which will be carried out, in proportion to the artists' mental power.

With a singer, it is possible to cure certain vocal defects and to produce certain qualities : for instance, sureness in "attack," accuracy of tone, shades of expression.

Better still, Dr. Joire declares that it is possible to increase the compass of the voice, and to make it either higher or lower, by a tone or semitone.

We now come to a part of our subject which seems to belong to the world of dreams, bus which is actually real enough, and matter of experience. There are certain rare cases of subjects who can, in the hypnotised state, perform feats of artistry such as acting and dancing, of which they would be completely incapable in the waking state.

This power of Hypnosis was not completely unknown in the time of Lafontaine who, in *Memoirs of a Magnetiser*, tells a story of a sick woman who, when in the somnambulistic state, heard a piano being played in an adjoining room. She sprang from her couch towards the open door. At the sight of the ghostly figure, pale and with loosened hair and fixed gaze, the pianist gave a cry of terror, and ceased to play. At once the sick woman's

artificial strength failed her, and she sank upon the ground.

Of recent years hypnotic treatment has given us two remarkable artistes, who without it would have achieved little or nothing.

Colonel de Rochas revealed Mademoiselle Lina to the artistic world ; and Emile Magnin discovered Mademoiselle Magdeleine.

Rochas had the good fortune to find in Lina a very remarkable subject for Hypnosis. She was only an artist's model, and had had no education.

When in the first phase of the hypnotic sleep, she executed dramatic scenes and dances which were entirely unknown to her ; always responding to the musical accompaniment, and interpreting its themes correctly.

Thus, she danced an old Polish dance to music which she had never before heard ; and a Javanese dance which had been just composed by M. Saraz. She executed also Arab dances, with their characteristic contorsions and gestures ; and Spanish dances, with castanets and tambourine.

M. Emile Magnin's discovery, Magdeleine, seems to me even more remarkable. I have myself seen her incomparable interpretation of various dramatic parts ; notably, Grieg's *Death of Ase*, in which she equalled the greatest tragedians. Magdeleine, as Magnin tells us, in his *Hypnosis and Art*, was a native of Tiflis in Georgia ; the child of a Franco-Georgian mother and a Swiss father ; with the tradition of dancing in her blood, since she was descended from a family of dancers, but wholly untaught ; and, in a waking state, incapable of

connected ideas or of conversing for more than a few minutes on the same subject.

This woman, naturally so little gifted, became under Hypnotism an accomplished artist, a skilled dancer and an incomparable mimic, of whom Madame Mariquita, the mistress of the famous ballet of the "Opera Comique," said that her execution was the most intelligent that she (Madame Mariquita) had ever seen; and of whom the art-critic, Julius Bierbaum, wrote: "Only in dreams is there such dancing as Magdeleine's. . . . I have carried away from it the conviction that beauty is not a thing invented by certain privileged artists, but a quality immanent in human nature itself."

De Rochas tells us that Lina did not succeed very well in interpreting the music of Wagner. She preferred composers like Verdi or Gounod. Magdeleine, on the contrary, did some of her most beautiful posturing and dancing to music from *Tannhäuser, Lohengrin, Tristram and Iseult* and the *Twilight of the Gods.*

She was admirable, too, when she represented abstract qualities such as Pride, Avarice, Lust and Hate.

Contrary to what might have been supposed, it was not into the somnambulistic state that Magnin was accustomed to put her, but into that superficial state of Hypnosis, known as "lethargy," which, according to de Rochas, comes between "the state of credulity" and the state of catalepsy

It is entirely to Hypnosis that we owe these beautiful artistic manifestations; for, in a waking state, neither Lina nor Magdeleine was anything

more than ordinary charming women, incapable of any such achievements.

It was hypnotic science which raised them, for a few moments at a time, above the level of ordinary humanity

CHAPTER VIII

HYPNOTISM AND MAGNETISM IN THERAPEUTICS

WE have now come to what may be regarded as the culminating point of our subject, or, at any rate, the one most deserving of our attention.

The satisfaction of scientific curiosity, however legitimate and desirable that curiosity may be, is not so lofty or important a motive for research as the solace of human misery, and the alleviation of human suffering; and there can be no doubt that Hypnotism and Magnetism, applied to the treatment of disease, open up vast possibilities in this direction.

We will consider, first, the hypnotic method. Dr. Joire has very truly said that the practice of Medical Hypnotism, like that of all other applied sciences, demands a preliminary course of study and experiment. It must be borne in mind that in order to obtain an effective and enduring result, the patient must be thrown into the state of somnambulism, and that the more superficial stages of hypnosis are insufficient.

Dr. Wetterstrand[1] definitely declares that, in his experience, suggestion is invariably most powerful when the hypnotic trance is profound.

[1] Wetterstrand, *L'Hypnotisme et Ses Applications à la Thérapeutique* (Paris, 1899).

Dr. Bernheim also writes thus[1] :—

It is in somnambulism that suggestion acquires its maximum efficacy, and that cures, almost instantaneous and apparently miraculous, tend to occur. It is true that some patients remain for a lengthened period unaffected by the treatment, but with perseverance a deep sleep may be induced in the most stubborn subjects, and then the therapeutic effect is rapid and lasting.

The means by which suggestion operates on diseased organs, and restores them (sometimes, after a short interval, sometimes, almost instantaneously) to a healthy condition, is a mysterious problem which may be explained in the following way :—

The brain, influenced in the highest degree by hypnotic suggestion, issues its commands to the affected organs, and they, during the hypnotic trance, being entirely under the influence of the brain, render it implicit obedience.

Drs. Fontan and Segard, in their work, *Éléments de Médicine Suggestive*, offer the following solution of the problem :

If we analyse the physiological conditions of suggestion, bearing in mind the irresistible influence which it exercises on the brain, the conscience and the will—that is to say on all the activities of the cortical layers—and if we take the trouble to remember that all the actions of life, even vegetable life, are under the control of these physical organs, we shall understand that physiology actually permits the phenomena which have been denied in its name ; and that we are dealing with a sequence of strictly logical facts, about which there is nothing strange, save their unexpectedness and the method by which they are accomplished.

The mistake of those who either refuse to believe in the phenomena or insist on classing them as miraculous

[1] Bernheim, *De la Suggestion et de ses Applications à la Thérapeutique* (Paris, 1888).

consists in the view that the brain is an organ exclusively devoted to the intellectual functions.

That diseases of a nervous origin are susceptible to treatment by Hypnotism may be generally admitted. Its power over other diseases is not so easily explained, yet experts declare that hypnotic suggestion has, occasionally, been proved to exert *more* power over an organic than over a nervous, disease.

As Dr. Joire observes in the work[1] we have already quoted :

> If we ask a physiologist which of the organic functions is independent of the nervous system he will answer that there is not one of them which could be so described. Therefore, as hypnotic suggestion acts on all the nervous centres, and, consequently, on all parts of the system, it follows that there exists no single organic function which is incapable of being brought under the influence of suggestion or of being modified by it.

Such statements, made by medical authorities, are sufficient to show that the hypnotic method is capable of more than one application in the domain of therapeutics. I would particularly point out its relation to anæsthesia.

A degree of insensibility, sufficient to allow of the performance of slight operations can be produced, either during sleep, or by means of simple suggestion.

Here is a case that came under my own notice. A young man, suffering from a dental abscess, received an hypnotic suggestion that the extraction

[1] Joire, *Traité de L'Hypnotisme Experimentale, et Therapeutique* (Paris, 1908).

of the tooth would cause him no pain, and, in fact, prove rather agreeable than otherwise.

The next day, the tooth was extracted, without the young man exhibiting the least concern at the operation.

Both during pregnancy and accouchement, the hypnotic sleep may confer considerable benefit on the patient ; and there is no doubt that it should be frequently employed.

Dr. Joire bears witness to this in his *Treatise on Hypnotism* :

> If there is a case in which hypnotic insensibility appears more desirable than any other it is that of childbirth. Everything in the circumstances conduces to the success of the treatment, and the sex and age of the patient make her peculiarly susceptible.
>
> Hypnotic influence is easily exerted during the months of pregnancy, and is advantageous even in the earlier stages, since it relieves several of those minor ailments to which pregnant women are subject, for instance nausea, vomiting, excessive fatigue, neuralgic pains, and so on.

The English physician, Forbes, treats his patients by indirect suggestion ; that is to say, it is not the actual invalid whom he puts to sleep, but another person, who acts as an intermediary.

An interesting communication, sent by Dr. Forbes to the International Congress of 1900, is worthy of quotation ; it runs as follows :—

> About sixteen years ago I received a summons from London to Milan to attend an English lady who was suffering from the worst form of delusional mania.
>
> Finding myself in the neighbourhood of Turin, I decided to profit by the chance, and to call in Lombroso for a consultation. He advised me to employ hypnotic

treatment, but as in this kind of mania *direct* hypnotism has usually little effect, the mind of the patient being morbidly self-centred, and therefore not amenable to the influence of suggestion, he recommended *reflex* hypnotism.

By this method the patient, who is awake and fully conscious, is brought into contact with a hypnotised subject.

The two are placed in chairs opposite each other, their hands are clasped, and the operator makes his suggestion to the hypnotised subject, with a probable effect on the subconscious mind of the sick person.

I followed Lombroso's advice, and, at the end of three months, the patient was completely cured. This seemed to me so extraordinary that I determined to try a similar treatment at the *British Hospital for Mental Diseases*, which I had myself founded, in London, twenty-five years before, and of which I was the Senior Physician.

Thanks to the eighty thousand cases which have been treated there since its foundation, I have had every opportunity of studying the subject from a practical point of view, and the cures obtained by this method of treatment were so remarkable as to surpass all my hopes.

It may be added that Dr. Forbes claims to have cured by this method not only mental maladies, but also cases of neuralgia and neurasthenia.

The claims of Magnetism, as a curative agent, may next be considered.

On my own part, I must confess that, having for a considerable time employed the hypnotic method of cure, I have, of late years, almost entirely abandoned it in favour of Magnetism, which I regard as possessing incontestable advantages over its rival.

To begin with, it is not, by any means, everyone

who can be thrown into a hypnotic sleep. Among women, the statistics show that only a third are hypnotisable subjects ; among men, no more than a quarter. Moreover, we know that the hypnotic sleep is not free from a certain degree of danger to the subject, and that the power of hypnotic suggestion is limited to certain maladies.

But everyone is more or less susceptible to Magnetism ; and its use is not attended by danger of any kind.

I have often been asked why, if this is the case, Magnetism is not more widely studied and more generally practised by medical men.

The truth is that Magnetism, in its relation to therapeutics, is a new science, and, until lately, was confounded with Hypnotism.

The public is slow to accept any novelty ; and medical men, who should be the pioneers in untrodden paths, are, for the most part, hostile to Magnetism.

It must be confessed that their reasons for this hostility are sufficiently plausible.

It is within the power of anyone, if he works hard enough, to obtain his medical diploma ; but in order to be a successful magnetiser, it is necessary to be endowed with a special natural gift ; a gift, moreover, which is somewhat rare. Hence the indifference or actual antagonism of a great number of medical men towards an art which it is impossible for them to practise successfully.

This feeling, however, is not universal in the profession. Some doctors actually practise Magnetism ; others, recognizing its high value, send their patients to practitioners who possess the gift.

I myself have had to treat patients who were sent to me by physicians.

Better still, a doctor once confided to my care his own young son, who was suffering from inflammation of the intestines which the medical experts of Paris were unable to alleviate, and which I completely cured.

The evidence, in fact, tends to show that there are certain cases in which ordinary medical methods are powerless. Why, then, should unfortunate persons be permitted to suffer, when Magnetism offers a well-tested and perfectly safe method of relief ?

Dr. Liébault, who at first was an opponent of Magnetism, came later to recognize its merits. In his pamphlet, *The Exteriorisation of the Neural Force, or The Magnetic Fluid,* he has expressed his firm belief in a neural force which is capable of being transmitted from one human body to another, and which has, for its essential characteristic, the power of restoring its physiological function to any affected organ. Liébault holds that this peculiar power has a curative effect highly superior to that of drugs.

Nor is this eminent physician alone in his opinion.

Dr. Tony Moilin (in a treatise on Magnetism, published in Paris in 1869), writes in the following terms :—

> Animal magnetism differs profoundly from ordinary medicine in that the accidents caused by Magnetism are rare, and never, under any circumstances, fatal.
>
> It is obvious that one cannot say as much for the remedies employed by Official Medicine. The most innocent of these dangerous drugs, even when they produce no visible phenomenon at the moment of

administration, never fail to reveal, under microscopic examination, the indelible traces of their fatal presence. Faithful to the invariable character imposed on it by Nature, poison always retains its harmful properties, whether we administer it in strong or attenuated doses, whether we call it a remedy or give it its rightful ill-omened name. When it is introduced into the cells of an organism its invariable work is to destroy or, at least, to enfeeble life and to become the cause, if not of immediate death, of acute or chronic disease.

Such avowals, surely, show the case for Magnetism to be a strong one !

But the present writer has far too much respect for Medical Science to disparage, or to desire to supplant it. All that he would ask is, that in the wide field at present occupied by Official Medicine a corner shall be left for Magnetism, in order that it may be applied to cases in which the orthodox methods have been tried and found wanting.

It is obvious that Magnetism has its own characteristic methods of grappling with disease. The magnetic fluid which has been shown by the experiments of Darget and others to be electrical in its nature, penetrates to the inmost recesses of the organism, and, by its peculiar revivifying effects, re-establishes the impaired functions, and restores the exhausted nervous system to a normal and healthy condition. Also, it has been proved that the magnetic fluid is endowed with the power of destroying pathogenic microbes ; and this power naturally involves a beneficial effect on sufferers from bacillary diseases such as tuberculosis.

It will be expedient to warn the physician who adopts magnetic methods of cure that one of the initiatory results of the treatment may be an

apparent aggravation of the disease, and the frequent recurrence of what are known as "crises."

The patient may suffer from fits of exhaustion, fever, diarrhœa, profuse perspiration and other distressing symptoms, likely to have an unfavourable effect on his spirits and to shake his confidence in the treatment. Such manifestations are, however, to be regarded as, in reality, favourable signs, and as the salutary efforts of Nature to free the system of poisonous matter, or dangerous obstructions, and to re-establish healthy conditions. I have myself proved this by personal experience with many of my own patients, and, in particular, in the case of Baron L——, which I will quote as a typical example.

In the winter of 1918-19, I was called in, at the Baron's special request, to administer to him a course of magnetic treatment for serious pulmonary trouble, including lesions in both lungs.

No sooner had I commenced the treatment than the patient had an attack of fever, which recurred again and again, after each séance, and alarmed him considerably.

Fortunately, however, he was an intelligent man ; and I was able to reassure him, and to explain that these apparently dangerous symptoms were rather to be welcomed as precursors of a speedy cure.

After six séances had taken place, the Baron, according to previous arrangement, accompanied me on a visit to his family physician, who reported, to the patient's great encouragement, a considerable improvement in the condition of the lungs.

I resumed the treatment, and, after the twelfth séance, when we paid a second visit to the Baron's

medical man, the latter was able to report that the lesions had entirely disappeared, and that the lungs were in a perfectly healthy condition.

Thanks to the various methods by which *Magnetic Massage* may be administered, the magnetiser can vary the treatment according to the several needs of his patients.

He may employ imposition of hands, varying in degree from the gentlest touch to the strongest pressure, in proportion as the patient requires to be soothed or stimulated; longitudinal or rotatory friction; the various kinds of magnetic passes; warm or cold suspirations, and so on.

These direct methods, administered by means of the hand or the respiratory organs, should be supplemented by certain indirect ones, such as the magnetisation of the patient's food and drink, of the water in which he bathes, and the linen he wears next his skin. Magnetised *water* may be regarded as one of the most valuable auxiliaries to the cure, since water is not only highly susceptible to the influence of the magnetic fluid, but also an excellent conductor of its properties.

Though we do not desire to claim Magnetism as an infallible cure for any and every kind of disease, we are prepared to state that, in our opinion, there are very few maladies which are not more or less amenable to its far-reaching beneficial influences. The magnetic fluid, when once it is introduced into the system, can exercise its restorative power over any and every part of the body. Unlike other remedies, which have each their definitive and restricted field of action, outside the limits of which they can accomplish little good, or (in the case of

drugs, at least !) even positive harm, the life-giving fluid is equally effective in the case of functional or organic ailments, and can restore healthy conditions to a hypertrophied gland or a disordered nerve, with equal ease and thoroughness.

We will now attempt to give some short account of the influence of Magnetism on the various specific diseases to which it has been successfully applied ; and a few preliminary words on its wonderful effect on *pain* (of all kinds, and from whatever cause arising) will not be out of place.

There is no fact better attested in the annals of Magnetism than its power of banishing pain.

I myself have never, in this respect, met with a single failure ; but have been invariably able to relieve by magnetic methods the sufferings of any patient who applied to me.

On one occasion, when spending a holiday in Bagnoles de l'Orne I was requested by the patient's mother to magnetise a young woman, who was being attended by two doctors for appendicitis, and was suffering intense pain.

On the third day of the attack, the patient's condition had changed for the worse, and both the doctors had recommended her to be removed immediately to Paris, for the purpose of an operation. At this point, I commenced the magnetic treatment. The first séance was followed by the cessation of pain ; and four successive séances, given on four successive days, subdued the attack and completed the patient's recovery.

On another occasion, a lady, suffering from an abscess in the face, which was so painful as to deprive her of sleep, came to me for treatment.

Thirty minutes of light massage relieved the pain, and, after the second séance, the abscess dispersed, without causing further suffering.

On yet another occasion, a patient, who had suffered for two months from a large phlegmon in the neck, which pressed on the carotid artery, obtained relief from the course of magnetic massage which I administered, although, just previously, a surgical operation had seemed inevitable.

I could quote many such cases, but these few will suffice as examples of the power of Magnetism over pain. In the treatment of specific disease it is, as we have already said, no less effective.

Anæmia and Chlorosis yield to the bracing effect exercised by Magnetism upon the whole system, and, in particular, upon the digestive organs, to which it gradually restores the power of assimilation. Patients suffering from Asthma and Emphysema find speedy relief by means of magnetic massage. The following instance is cited by Dr. Huguet, from his own experience :—

Madame L—— was a chronic sufferer from bronchial asthma and emphysema of both lungs. The difficulty of breathing and the painful oppression caused by her condition made life unendurable. She had been attended by many physicians without deriving any benefit from them, and at last came to consult me.

I examined her, and found her condition to be exceedingly grave. She could scarcely breathe, and the slightest exertion bade fair to result in suffocation.

After a few days of magnetic treatment the oppression diminished and the patient herself gained a little strength. The improvement steadily continued with the course of the treatment, and, in due time, a complete recovery took place.

I myself achieved the cure of a very serious case of congestion of the brain, under the following circumstances :—

In August, 1917, I was called in to prescribe for a well-known and esteemed priest (attached to one of the principal churches in Paris) who, in the previous year, had had an attack of cerebral congestion, and who was now threatened with a return of the malady in a still more serious form. He was inhibited from work or occupation of any kind, and confined to his room. The usual remedies, including the frequent application of leeches, had been tried without effect, and the doctor had already warned the patient's friends that the case was practically hopeless. They, in their distress, applied to me, and the priest, whom I happened to know personally, was quite willing to submit to magnetic treatment although he frankly owned to me his complete scepticism in the matter.

" I have not," said he, " the very slightest faith in the curative powers of Magnetism. So you must not be vexed, if after two or three séances, I should tell you plainly that your treatment is not doing me the least good ! "

I answered that, far from feeling any vexation, I should be grateful to him for telling me the simple truth. On this mutual understanding we commenced the treatment, and after the very first séance, the patient expressed great surprise and gratification at the improvement which had taken place in his condition, and requested me to continue the treatment.

I did so, and, at the end of six weeks, the good priest was enabled to return to his duties,

with his physical health and mental faculties fully restored.

I still preserve, among many other communications of a similar character, the letter of warm gratitude which he wrote to me on that occasion.

Another triumph of Magnetism, of which also an appreciative letter from the patient serves to remind me, is the case of a young woman—Madame E——— —who had suffered for three or four years from an obstinate form of gastro-enteritis, which defied all remedies. As is fairly well-known, this painful complaint is comparatively easy to subdue in its earlier stages, but difficult, if not well-nigh impossible, to treat successfully in cases which like Madame E———'s, are of long standing. It was not until the most eminent specialists of Paris had failed to do her any good that, in an access of despair, she resolved to try Magnetism, and appealed to me.

The course of treatment which I gave her extended considerably over two months ; but my persistent efforts were, at length, crowned with success. At the conclusion of the treatment, my patient's wasted frame was being rapidly restored to its natural plumpness. She had a good appetite and could digest what she ate ; and the manner in which she regarded her altered condition is sufficiently indicated by a phrase, which occurs in a letter written to me : " I feel as if I had entered Paradise ! "

I have spoken in an earlier chapter of the benefits of *hypnotic* treatment during pregnancy and parturition. I may mention here that, in the case of pregnancy, it is not necessary to cast the patient into the hypnotic sleep, as the simpler and more

convenient methods of Magnetism will be found sufficient to relieve all the distressing symptoms which are characteristic of that period. I have recently proved, for instance, that Magnetism is an entirely effectual preventive in cases of vomiting.

Insomnia, again, can be very successfully combated by magnetic methods. The secret of the cure is, in each case, to seek for the determining cause of the insomnia, and to endeavour to remove that.

Dr. Naoumann claims to have found cervical massage of the greatest benefit in cases of insomnia, especially with neurasthenic or alcoholic patients, or those suffering from kidney disease.

The massage should be given, at first, for about half an hour at a time ; at a later stage of the treatment, fifteen minutes will be generally found sufficient.

The graver forms of cardiac disease may be frankly confessed to be outside the range of magnetic treatment. But on all lesser heart-trouble—such as hypertrophy or inflammation—Magnetism exerts a strong and beneficial influence.

Du Potet claims to have cured, by Magnetism, cases of heart-trouble which appeared hopeless, and were not only painful in the extreme, but an actual menace to the life of the patient.

Even in cases of *Angina Pectoris*, magnetic treatment can do a great deal to relieve the sufferer, by arresting the paroxysms of pain, and restoring the regular action of the heart.

As for diseases of the stomach, they are peculiarly amenable to the influence of Magnetism, and, as I have abundantly proved in my own practice, the most obstinate cases seldom fail to yield to magnetic

massage, if applied with sufficient persistence and skill.

Magnetism also affords a safe and easy remedy in the many painful and dangerous complaints to which women fall victims.

For instance, in a case of displacement of the uterus, where an operation seemed absolutely inevitable, I was able to effect a cure by means of magnetic massage, to the intense relief of the patient, a young married woman, who had regarded the idea of the operation with peculiar dread.

Of the various diseases of the liver, it may be safely affirmed that only one of them—*cirrhosis*—is incapable of amelioration by magnetic means. In all others—for example, hypertrophy and hepatic colic—the beneficial effects of Magnetism have been proved again and again.

When we come to diseases of the skin, it is necessary to bear in mind that, not only are such diseases many in number, and of widely differing origins, but that the same disease may be set up by different causes in different patients. The physician must, consequently, concentrate his preliminary efforts, in each case, on the discovery of *the cause* of the complaint.

But, in the majority of cases, local magnetic treatment will, generally, be found of service.

Dr. Gerard, writing in *La Revue Magnétique*, records the case of a girl of thirteen, who had suffered almost from birth from an obstinate form of psoriasis, which covered her whole body with ulcers, and which had not yielded in the least degree to the prolonged hospital treatment undergone by the unhappy patient.

Dr. Gerard treated her by magnetic methods; and, at the end of four months, the ulcers were healed, and new and healthy skin-tissues were forming. The doctor adds that this is not the only case of a similar kind which he has cured by similar means.

The recent European War has familiarised us with the sad spectacle of innumerable men, whom poison-gas and other horrible instruments of modern warfare have deprived, in the prime of youth, of that precious gift of sight, without which many of us would scarcely consider life worth living!

Dr. Gaston Durville, whilst medical officer in a military hospital, gave magnetic treatment to several war-blinded men, and had the great happiness of seeing his enterprise and skill crowned with success, and sight restored to many who believed it lost to them for ever.

Long and careful experiments have, indeed, fairly established the fact that, provided neither severance nor atrophy of the optic nerve has taken place, this apparent miracle is well within the power of Magnetism.

Lafontaine, that gifted pioneer who pursued his researches in the magnetic art during the second half of the last century, arrived at the conclusion that *all* cases of blindness caused by paralysis of the optic nerve, were curable by magnetic methods.

Lafontaine also describes, in his *L'Art de Magnétiser*, his experiments with deaf-mutes, and the triumphs which, in this direction, attended the magnetic methods.

The well-known *savant*, Thilorier, who had been

totally deaf, for a period of more than twenty years, owed to Lafontaine the removal of his grave disability.

After twelve séances, Thilorier found himself able to hear the ticking of his own watch ; and, at the end of two months' treatment, his hearing was completely restored.

The enumeration of *all* the diseases in which Magnetism has been proved of inestimable service would lay us open to a charge of monotony.

Neurasthenia and Epilepsy, Paralysis and various forms of Rheumatism are all amenable, in their differing degrees, to this great healing force.

Even with that deadly scourge of our civilization —Tuberculosis—Magnetism has often contended successfully, especially in the earlier stages of the disease ; and M. Emile Magnin succeeded in curing at least one case of advanced tuberculosis, when the patient had been given up by the three doctors who attended her, and had been for six months confined to her bed in what was practically a dying condition.

In drawing to a conclusion this brief, and necessarily incomplete survey of the place of Magnetism in therapeutics, we desire once more to express our conviction that it is not within the power of every medical practitioner to be a successful magnetiser ; and that the true magnetic healer, although he will naturally seek to perfect his gift, in every possible way, by study and experience, must always be born rather than made.

This brings us to the question of the legal position of those professional magnetisers who do not possess a medical diploma, and who, by receiving and

treating patients, may lay themselves open to a charge of " the illicit practice of medicine."

In March, 1913, a professional magnetiser, Madame Lalloz, stood her trial in Paris on that very charge, and the terms in which the High Court of Appeal finally pronounced her acquittal may be taken as a very fair definition of both legal and public opinion on this point.

The ruling of the Court was to the effect that any person who confined his (or her) treatment of patients to the magnetic methods of imposition of hands, making of passes and so on, without either administering or prescribing drugs, could not be regarded as an illicit medical practitioner, or as committing an offence against the Law.

The administration of remedies and the writing of prescriptions belong to the province of the qualified medical man, and constitute an infringement of his privileges ; but no such embargo can be laid on the practice of massage, and the other manual methods of cure, which are comprised under the name of Magnetism, and are frequently, under other appellations, approved by medical men as aiding and supplementing their own methods.

This very just and logical decision suggests a basis for the much-desired alliance between Medicine and Magnetism.

Notwithstanding all the progress made by modern therapeutics, and all the enterprise and skill of modern physicians and surgeons, there are still a great number of diseases, implying a vast amount of physical agony, which remain unconquered—and, as it would almost appear, unconquerable—by the methods of Official Medicine.

Surely the time has come for the enlightened medical practitioner to recognize in the magnetic healer his friend and ally rather than his rival, and for a more general recognition of the truth of the memorable words of the learned Abbé de Meissas : " Magnetism ought to be regarded as one of the most munificent gifts ever bestowed by God on suffering humanity ! "

CHAPTER IX

THE PHENOMENA OF TELEPATHY

TELEPATHY, or thought-transference, cannot, strictly speaking, be regarded as one of the phenomena of Hypnosis; but, since its manifestations belong to that psychic world which is the subject of our researches, it has a claim on our attention, and a right to some brief consideration in the present work.

Cases of telepathic communication, of the direct action of one human mind on another (independent of the ordinary means of communication through the organs of sense) are by their very nature and the circumstances under which they tend to occur exceedingly difficult of verification. We must confess that in dealing with this subject, we are not by any means on such firm ground, or in possession of such indisputable evidence as we should desire.

Nevertheless, the truth of telepathy has been accepted by eminent men of science, and vouched for by authorities of whom neither the good faith nor the competent judgment can be reasonably impugned.

M. Camille Flammarion, the eminent astronomer, declares that telepathy ought now to be accepted by the scientific world as an incontestable fact.

Mystery still surrounds *the nature* of the psychic force which enables one human mind to communicate with

another, without any intermediary assistance from physical means; but *the existence* of such a force can be no longer a matter of doubt.

In his remarkable work, *L'Inconnu et Les Forces Psychiques*, Flammarion has collected nearly two hundred instances of telepathy, chosen from a vast number of communications made to him by the persons most nearly concerned; and, as he justly observes, it is impossible not to discern in all this mass of evidence something more than mere hallucination or coincidence.

Flammarion himself took the trouble to verify the greater number of the communications, and, in each case, he found them to be in exact accordance with the facts.

We think it worth while to give *verbatim* a few of the most remarkable and best authenticated narratives from the many recorded in his book.

The following was communicated in a personal letter to Flammarion, by M. André Bloch, a distinguished man of science, and a member of the Astronomical Society of France:—

In June 1896 I was in Rome, boarding with a family in the *Via Gregoriana*, close to the *French Academy*, and engaged on a work which I particularly desired to complete before returning to France.

My mother was also staying in the city, having come to Rome for the purpose of meeting me and of travelling home with me to France. In order not to disturb me in my work she made a point of visiting me only once a day, about noon, when we would take lunch together and afterwards go our several ways.

One morning, however, she arrived at my *Pension* at eight o'clock in the morning in a state of extreme agitation, and in reply to my questions informed me

that while she was making her toilet she had suddenly seen the apparition of her young nephew, my cousin Réné (a boy of fourteen, then in Paris with relatives), who had fixed his eyes upon her and, with a melancholy smile, uttered the words, "*I am dying!*"

Observing that she was considerably alarmed, I said what I could to soothe her, made light of the matter, and turned the conversation to other things.

But a fortnight later, when she and I returned to Paris together, we heard that the boy Réné had actually died of peritonitis on the very day that this vision of him had come to my mother, and that during the last hours of his life he had repeatedly expressed a desire to see his Aunt Bertha—my mother—between whom and himself there existed a peculiarly deep affection.

It is to be noted that none of the many letters we had received from Paris during our absence had contained any mention or hint of my little cousin's illness. Our relatives knew well that if my mother had been aware that anything ailed the child she would have returned home at once in great anxiety and alarm.

I must add that, allowing for the difference caused by longitude in the time of day in Paris and Rome respectively, my mother's vision occurred at the very hour at which the boy's illness took a fatal turn.

From this remarkable incident we will pass on to the equally interesting experience of M. Julien Lagarrue, a captain in the Marine Infantry, and residing at Hanoi.

He writes to M. Flammarion in the following terms :—

In the year 1886 I held a lieutenancy at Saint Louis, Senegal, and one night, after spending the evening with some of my comrades, had retired to rest about eleven o'clock and fallen almost instantaneously into a profound sleep.

Suddenly I awakened with the impression that someone was violently shaking me in order to arouse me. I

raised myself on my elbow, rubbed my eyes, and saw before me a figure which I recognized to be that of my grandmother.

The apparition regarded me with hollow lustreless eyes, and I heard a feeble voice utter the following words : " I am come to bid you adieu, my child. I shall never see you again."

Stupefied with astonishment, I sprang up, and, in order to convince myself that I was actually awake, exclaimed aloud, " This can't be a dream, can it ? "

By the next mail, I wrote home to my people, told them of my experience, and, in return, received a letter informing me that my grandmother, who was residing at Rochefort, had actually passed away on the very night on which she had appeared to me, and, allowing for the difference in local time, at the very hour.

Her last words had been of me, and she had been heard repeatedly ejaculating, " I shall never see him again."

It is necessary to add that, although I knew that my grandmother was suffering from the ordinary infirmities of her age, I had no reason, at the time of my vision, for any special anxiety concerning her health.

A dramatic story of telepathy is connected with the last hours of the celebrated Marshal Serrano, whose death occurred in Madrid in 1885, after a stormy political career.

His widow, Madame Serrano, tells us that the Marshal, who had been suffering, for many months, from a disease which he knew must ultimately prove fatal, had sent his nephew, General Lopez Dominguez, as his ambassador to the King, Alfonzo XII, with the earnest petition that after his decease the King would permit the same funeral honours to be paid to him as had been accorded to his predecessors, the former Marshals, and that his body might be interred within the walls of a church.

The King was at that time staying at the royal hunting seat of Prado. He refused, from feelings of deep-rooted hostility towards his dying enemy, to accede to the pathetic request ; but, as a partial concession he promised that in event of the Marshal's death, he would prolong his own sojourn at Prado, in order that his presence in the capital might not be an obstacle in the way of such military honours being rendered to the dead man as were due to his rank and to the exalted position he had held in the army.

Meanwhile (says Madame Serrano) my husband's sufferings were increasing. He could no longer bear to lie down, and was compelled to sit in a chair, supported by cushions.

Then one morning, at dawn, while he was completely under the influence of morphia, and unable to make the slightest movement without assistance, he suddenly, to our terror and amazement, started to his feet, raised himself to his full height, and exclaimed, in his old strong sonorous voice, " Make haste ! Make haste ! Let a mounted officer ride immediately to Prado ! *The King is dead !* "

He then fell back exhausted into his chair, and we, believing that he had become delirious, hastened to administer a sedative, under the effects of which he sank into a stupor ; but, after a few minutes had elapsed, he again started up, and ejaculated in feeble, almost sepulchral tones, " My uniform ! My sword ! The King is dead ! "

It was his final effort, and a little later, having received the Last Sacrament and the benediction sent him by the Pope, the great Marshal breathed his last. But this dying vision of his had been no mere illusion. On the succeeding day all Madrid was stupefied by the tidings of the sudden death of the King, which had taken place at Prado in comparative solitude and without time for the administration of the sacraments of the Church.

Dr. Moutin, in his work, *Le Magnétisme Humaine*, devotes a long chapter to telepathic phenomena. For much of the material contained in this he is indebted to the valuable researches of Gurney, Myers and Podmore, embodied by those authors in their famous work, *Phantasms of the Living*.

From a great number of instances, which have all received careful verification, we cite two cases which seem to us of peculiar interest and significance.

The first is that of M. Gaston Fournier, who sends from 21, Rue de Berlin, Paris, a communication dated October 16th, 1885 :—

On February 21st, 1879, I had received an invitation to dine with some friends, M. and Madame B——, and on my arrival commented with some surprise on the absence of an habitual visitor of theirs, a M. D'E——, whom I had been accustomed frequently to meet at their table. In explanation, Madame B—— told me that the gentleman in question, who was employed in a great banking-house, must, she believed, be detained by a pressure of affairs as it was now two days since they had seen or heard anything of him.

Here, for the time, the matter ended.

No more was said on the subject of the absent friend, and the dinner proceeded with perfect cheerfulness, and with no sign of anxiety or preoccupation on the part of Madame B——. During the meal it had been decided that we should finish the evening at a theatre, and while we were at dessert, Madame B—— rose from the table and went into the adjoining room in order to get ready.

A few moments passed, and then her husband and myself, who had remained at the table with our cigars, heard a terrible cry issue from the room into which Madame B—— had retired. Rushing in in great alarm we found her on the point of fainting, and when she had somewhat recovered, she narrated to us the following story.

"I was dressing to go out, and had gone to the mirror to put on my hat. While I was arranging it I observed behind me, in the mirror, the figure of our friend D'E—— coming in at the door.

He had his hat on his head, and his face was pale and sorrowful.

Without turning round, I addressed to him some words of greeting, and bade him sit down; then, as he made no reply, I turned my head to look at him, when, to my astonishment, there was nothing to be seen . . . and I was so terrified that I could not help uttering the cry you heard."

M. B——, anxious to reassure his wife, and seeing that she had received a considerable shock of some kind, made a jest of the matter, observed that their friend would be greatly flattered to know that he had been so much in her thoughts, and suggested that we should set out at once for the theatre, for which we were already a little late.

The apparition, he declared, could have been no more than a nervous hallucination. Madame B——, however, did not recover her composure. She insisted that her thoughts had not been particularly occupied with D'E——, and that she was not subject to those nervous terrors by which hallucinations are produced.

Finally, B—— and I agreed to go and make enquiries at D'E——'s bachelor flat, in order to assure ourselves that nothing serious had happened to him. On our arrival we were informed by the caretaker that he had not quitted his rooms that day, and we accordingly proceeded upstairs to his door and rang several times for admission, but without result.

Becoming thoroughly alarmed, we sent for a locksmith to force the lock, entered, and discovered, stretched upon the bed, the still warm body of the unfortunate man, who had shot himself through the heart.

On the mantelpiece was a letter, which he had written to M. and Madame B——, announcing his fatal decision, and the medical evidence went to show that the time of the tragedy must have coincided almost exactly with that of the supposed hallucination of Madame B——.

And now we come to one of those cases of experimental telepathy, which are especially important, on account of their comparative rarity.

The communicator and experimenter in this case was the well-known psychic student, the Rev. Stainton Moses, a clergyman of the Anglican Church (1840-1892). He writes in the following terms :—

One evening I resolved that I would make an attempt to appear to a friend, whom I will call " Z," and who was, at the time, some few thousand miles away. I may say that I was not acquainted with the house in which he was staying, and that he himself had not been informed of my intention.

I retired to rest soon after midnight, concentrated my thoughts on Z for some little time, and then fell asleep, awaking the next morning with no recollection of any somnambulistic adventures.

However, some time later, when I met Z, I enquired if anything particular had happened to him on the night in question, and received the following account of his strange experience :—

He had been sitting over the fire with a friend, smoking and chatting, until about half an hour after midnight, when his friend had risen to take his leave, and Z had accompanied him to the door. On his return to the room he had to his astonishment perceived an apparition of myself, seated in the chair he had just quitted. He had gazed steadily at the phantom for some moments, but had not addressed it, and it had gradually faded away.

" Well ! " I said to him. " It seems as if my experiment had been successful. But the next time I appear to you in that way make a point of asking me what I have come for ! There were several questions I had in my mind, which I intended to put to you, and I was, in all probability, waiting for an invitation to speak."

Some few weeks later I renewed my experiment, with

the same success, and, as before, without previously informing Z of my intention. On this occasion he not only interrogated me (or my phantom) on a subject which we had frequently discussed together, but also detained me for several moments by the sheer force of his will, after I had expressed a desire to depart.

When he related to me this latter circumstance I was inclined to regard it as the probable explanation of the violent headache and other strange physical sensations from which I had suffered when awakening on the morning after my experiment.

As on the former occasion, I retained, when I awoke, no recollection of anything which had occurred during the hours of slumber.

It is obvious that these strange instances of the direct action of mind on mind, and especially those long journeys, apparently undertaken by the spirits of the dying over land and sea for the purpose of bidding a last farewell to those whom they have loved, do not lend themselves readily to a satisfactory explanation. As M. Boirac has rightly said, it is essential that we should make every endeavour to collect more evidence on the subject, and devote the utmost care to the verification of the cases which come before us before we attempt to arrive at an official decision.

M. Boirac himself, however, has made an attempt to formulate a principle for the interpretation of telepathic phenomena.

According to him, telepathy is to be regarded as the result of a duplex psychical action.

In the first place, the thoughts of the dying (or sleeping) person being subconsciously concentrated on a certain point, send forth, as it were, a psychic force, or ray, which flashes instantaneously through

space towards the object of desire. In the second place, this force arouses in the person towards whom it is directed those latent powers of perception, by means of which the brain is enabled to conjure up a mental picture of absent persons or things; a picture which will be more or less veridical and vivid, according to the strength of the perceptive faculty. To these two factors which, according to this hypothesis, must be present in every case of telepathy, M. Boirac has given the respective names of *active telepsychism* and *perceptive telepsychism.*

Many readers, however, may regard this explanation as somewhat too complicated to be helpful, and may prefer, simply, to trace a comparison between the wonders of telepathy and those of the Hertzian waves or of the wireless telegraphy.

The following are the terms in which M. Camille Flammarion seeks to interpret the mystery :—

> It is not necessary to suppose that the telepathic apparition, or phantom, is the actual spirit of the dying person, which has quitted its body for the purpose of visiting some absent dear one. The explanation may be merely that by means of some form of energy, as yet undefined, some vibration of the etheric waves is set up, projects itself through space, and produces upon the brain of the seer a powerful illusion, a " thought-form " which will exhibit all the outward lineaments of the absent friend and give the impression of an objective reality. . . . Every human being is a focus of dynamic energy. Thought itself is a dynamic process, and we know that, without a corresponding cerebral vibration, it is impossible for a single thought to come into being. It does not therefore seem so very incredible that this force of nature should be able to operate at a distance, as similar forces operate, in the now familiar cases of the telephone and wireless telegraphy.

To sum up, there is, in the opinion of this distinguished scientist, nothing in the phenomena of telepathy which can be considered intrinsically impossible, nothing which does violence either to the theories or to the established facts of science.

CHAPTER X

TELEPATHIC AND PREMONITORY DREAMS

SLEEP, the repose of the body, does not invariably bring repose to the mind. Even during the hours of slumber our brains continue to work, recalling and elaborating the experiences of our waking life, and reproducing them in the shape of dreams which either transform or distort them.

It may be safely affirmed, as a general rule, that the majority of painful dreams, and what are known as nightmares, are traceable to physical causes, such as a difficulty of digestion, or an uncomfortable posture in bed.

But we are not concerned here with the simpler aspects of the dream-problem, or the ordinary physiological phenomena of sleep. Only two kinds of dreams—the *telepathic* and the *premonitory*—can be regarded as belonging to the psychic world or the province of the psychic student; and we shall, accordingly, confine ourselves in this chapter to the consideration of these.

The telepathic dream is so remarkable a phenomenon, and the laws by which it is governed so imperfectly comprehended, that we should be tempted to deny its existence altogether were it not for the mass of reliable evidence which can be

produced in its favour, and the number of responsible witnesses who are prepared to vouch for its truth.

Here, for instance, is a case of a telepathic dream, which is cited by Dr. Joire in his *Psychic and Supernormal Phenomena*,[1] and which comes to us on the authority of a distinguished English officer, Colonel Reynolds.

In the year 1870, writes the Colonel, I was engaged in a course of military engineering, including the construction and maintenance of bridges.

The work was naturally of a responsible kind. That part of the country where I was stationed was subject to occasional inundations which threatened the safety of the structures, and which, but for prompt precautionary measures, would have interfered seriously with the means of transport.

I was obliged, consequently, to be always on the alert and to give a great deal of attention to my duties, but I did not suffer from any morbid anxieties or apprehensions of disaster, and, at the time of the incident which I am about to relate I was enjoying perfect health.

One night I was visited by a dream of extraordinary vividness. I saw, as in a life-like picture spread before me, a certain little bridge, which was well known to me, and which spanned a neighbouring river. Every detail of the structure, and of the country surrounding it, was so exactly reproduced in the vision that it was impossible for me to have any doubt of its identity or to hesitate in my recognition of it. Then, while I gazed, I heard, or seemed to hear, a voice, which three times uttered the following words: "*Go and examine that bridge!*"

When I awoke, the impression left on my mind was so vivid and powerful that I caused a horse to be saddled and rode straightway to the bridge I had seen in my dream.

Arriving at the place, I could at first discern nothing unusual or disquieting. The bridge, apparently, stood

[1] London: William Rider & Son, Ltd.

as firm as ever on its foundations, and seemed completely intact.

I noticed, however, that the current of the stream was running with great velocity, and, on going into the water to make a closer examination of the structure, I discovered, to my astonishment, that the foundations of the bridge had been completely undermined by the force of the current and that collapse was imminent.

My dream had only just come in time to enable me to save the bridge.

Alongside of this remarkable story we may set the following narrative, which is one of historical fact, and deals with a similar kind of warning conveyed by means of a dream, the percipient on this occasion being a lady of exalted rank—the Princess de Conti.

One night the Princess awoke from her sleep in great agitation, called her attendants, who were sleeping in an adjoining apartment, and informed them that she had had a terrible dream, in which she had seen one of the apartments of the palace collapse, and her children on the point of being buried under the ruins. She insisted that the attendants must proceed at once to the room occupied by the little princes, and bring the children to her.

The women went, reluctantly enough, to obey a request which they naturally considered unreasonable, and finding the children peacefully asleep, returned to tell their mistress that it would be an actual cruelty to disturb them.

Their scruples, however, were overcome by the terrified Princess, and the children were accordingly awakened and conducted to their mother's apartment. It was not a moment too soon! Hardly

had the dream-warning been thus complied with, when the roof under which the children had been sleeping collapsed, and but for their timely removal must have crushed them to death.

Yet another instance of a telepathic dream is narrated by Lieutenant-Colonel Peroz, an officer in the French army, who, at the time of his remarkable vision, was in command of the little garrison of the fort of Niagassola in the French Soudan. The surrounding country was invested by the notorious African chieftain Samori, and many of the country people had taken refuge in the fort.

We will give the gallant officer's story in his own words :—

A few months before my departure from France I had said farewell to a very dear comrade of mine, Lieutenant Zaph, who had embarked for China in the expedition commanded by Admiral Courbet, of glorious memory. At the time of the actual parting I had indeed experienced a strange presentiment that we should never meet again, but this, in the preoccupations of my critical and dangerous position, had entirely faded from my mind, and I must frankly confess that my absent friend had been for some time very little in my thoughts.

One night, however, I had a vivid dream in which I saw Zaph engaged in what appeared to be a desperate combat between some Chinese troops and a company of marine infantry, entrenched behind a stockade.

I heard a terrible fusillade, and, through the clouds of smoke, perceived the figure of my poor friend with a sabre in one hand and a revolver in the other engaged in leading on his men. The next moment he had fallen, pierced by several shots. I flung myself beside him, and as he turned his dying eyes towards me I seemed to read upon his pale and bloodstained face the farewell he was unable to utter. . . . From this melancholy

vision I awoke deeply moved, and unable to shake off the impression it had created, rose from my bed, and, going to my table, noted down on the margin of my journal a brief description of the dream, together with the date and hour of its occurrence. At that time we had been already cut off for nearly three months from all communication from the outside world, and fully three months more were to elapse before we were relieved, or in receipt of any news from France. Then I learnt, from an old number of a marine newspaper, that my poor comrade had, indeed, perished in China on the very date of my dream and under the precise circumstances represented in it.

This mystery, which I have never been able to fathom, still impresses me deeply.

Again and again I have asked myself whether it was the spirit of my dying friend which found its way to me in a dream in order to take a last farewell, or whether my own spirit was given power to quit my sleeping body and to rejoin him for those few sad moments in that distant land. But I am destined never to know. The problem for me remains insoluble.

That a subtle psychic bond may indeed exist between friends and manifest itself on occasion, irrespective of time and space, is also implied by the following striking example of a telepathic vision, taken from Flammarion's well-known work, *L'Inconnu*.

The percipient, M. Jean Dreuilhe, thus recounts his experience :—

General Charpentier de Cossigny was an old and valued friend of my father's, who often visited us at our house in Paris, and who had always manifested a special affection for me.

In his later years, however, the General suffered from a nervous malady which caused him to be somewhat erratic in his habits. Sometimes for several days in succession he would pay us a daily visit, and then again

(as was the case at the time of which I write) would absent himself for a considerable period.

One evening in the November of 1892 (when, for about three months, nothing had been seen or heard of the General) I was suffering from a severe headache and had retired early to rest.

I had been in bed some little time, and was already falling asleep, when I suddenly heard a voice call my name, at first in a low tone, and then in a slightly louder one.

I thought that my father, who slept in an adjoining room, must be calling to me, but a moment later I heard his deep and tranquil breathing, which told me that he had been asleep for some considerable time, and, concluding that the voice had existed only in my imagination, I myself fell asleep.

I dreamed that I was in the General's house, standing at the foot of the staircase, and that, looking up, I saw the General, at first leaning on the balustrade, and then descending the stairs towards me. He came up to me and kissed me on the forehead. His lips were so icy cold that the shock of their contact awakened me, and I opened my eyes. But, though I no longer *slept*, I did not lose the *vision* of my old friend, who now appeared to be standing in the middle of my room, and whose fine characteristic profile I distinctly saw and recognized as he turned and receded slowly from my view.

I could have no doubt that I was awake for I heard the clock of a neighbouring school strike eleven and counted the strokes.

As a matter of fact I found it impossible to go to sleep again all night, for I still retained the chilling impression of the phantom's kiss and felt thoroughly disturbed.

In the morning I greeted my mother with the words, "We shall certainly have some news of the General! He came to me in a vision last night!"

Hardly had I spoken when my father, glancing through the morning paper, came upon the announcement of the death of his old friend, which had occurred on the previous evening as the result of a fall on the staircase of his house.

Even more extraordinary is the following incident, which is also to be found in Flammarion's *L'Inconnu* and is narrated by M. Louis Noell, a chemist, practising in the town of Cette, and a man of known integrity.

M. Noell writes as follows :—

Early in the November of 1869 I had set out from Perpignan, my native place, in order to pursue my chemical studies at Montpellier. I left my mother and four sisters at home in perfect health, and had no cause to feel anxiety about any of them.

On the 22nd of the same month, however, my youngest and favourite sister, Hélène, was suddenly seized with diphtheria, and twelve hours later, in spite of all that medical skill could do to combat the fatal disease, she expired in the arms of my mother. My family had telegraphed to me, but the message, by some deplorable error, had not been delivered, and on the night which followed my sister's death I was ignorant even of her illness.

I had been absent from my lodging at a party, and, returning about two o'clock in the morning (of the 24th), went at once to bed and fell into a comfortable sleep.

Two hours later my rest was broken by a vivid and painful dream, in which I saw the face of my sister, pale and in apparent agony, and heard her voice exclaiming repeatedly in tones of distress, " What are you doing, dear Louis ? Why don't you come to me ? "

I awoke in great agitation, and the painful impression of the dream remained with me throughout the following day, despite the efforts I made to forget it by application to study and conversation with my fellow-students.

At four in the afternoon, as I was coming out of class, I saw approaching me a lady in deep mourning. As she came nearer she raised her veil and I recognized my eldest sister, who, anxious at my continued silence, had come in person to bring the sad intelligence of our loss.

I may add that the dream cannot be explained away as the effect of any nervous apprehension on my part, for

as late as the morning of the 22nd I had received a letter from home giving excellent news of all my dear ones.

I declare that this narrative is absolutely true, and that without making any attempt to explain the mystery I have simply set down the facts as they actually occurred.

We may add that M. Noell's account of the circumstances is confirmed by a letter from his eldest sister, and by other reliable supplementary evidence.

An interesting feature of the case which calls for special notice is the unusual lateness of the telepathic message, which did not reach the recipient until eighteen hours after the death of the person by whose psychic faculty it was presumably transmitted.

In considering the question of telepathic dreams all reasonable people will desire to be guided, in their judgment, by the nature and weight of the evidence brought forward rather than by the influence of their own emotions or " will-to-believe."

But it has been well said that our inability to explain the problem constitutes no substantial reason for dismissing it with contempt. We are ignorant of the nature of *thought ;* but we know that the brain is its vehicle, capable alike of transmitting and receiving it, and that the creation and emission of each thought corresponds with a certain number of cerebral vibrations.

In the light of this knowledge it would seem at least possible that, under the stimulus of some great emotion, these vibrations might become sufficiently powerful to be transmitted directly from one brain to another. The fact that the majority of telepathic communications are associated with

the moment of death—a time often characterized by intense cerebral activity!—and that the recipients of these messages are, as a rule, abnormally sensitive persons constitutes evidence in favour of this idea; though, of course, we must be content to acknowledge that it is still an unproved theory.

A few instances may here be given of premonitory dreams, which should be distinguished from *telepathic* dreams as being due to some innate faculty of prevision in the dreamer himself rather than to any idea transmitted to him from the brain of another.

M. Flammarion, after long and careful examination of the available evidence, has convinced himself that the premonitory dream is an existing fact. We can scarcely do better than select some typical examples from the overwhelming number of authenticated cases which he has collected.

A curious instance of a premonitory dream is that which the Abbé Groussard, vicar of St. Radegonde (Charente Inférieure), experienced, when a boy, between fifteen and sixteen years of age, while a pupil at a boarding-school at Niort.

One night (writes the Abbé) I dreamed that I was at St. Maxent, a town only known to me by name, and that I was standing in a little square. With me was the headmaster of my school, and I particularly noticed near the spot where we stood a well and a chemist's shop.

While we were still standing there a lady, who lived in the neighbourhood, and whom I recognized from having seen her at Niort, came up to us and entered into a conversation, in the course of which she said certain remarkable things which impressed themselves on my memory and which I repeated next morning to the headmaster.

He agreed with me that it was a very curious dream, but the sequel is still more curious. A few days later, having business in St. Maxent, my master took me with him to that town, and there I not only recognized the place where I had stood in my dream, with the two salient points of the well and the pharmacy, but encountered the same lady who came up to us and engaged in the very same conversation, even to the exact words, as had been the case in my dream.

To this, the experience of a priest, may be added that of a medical man, a venerable colleague of the narrator, Dr. Dève, of Fouvent-le-Haut, Upper Saone.

One evening, in the year 1835, this old physician (then a young man) was at work in his rooms at Strasburg, when, suddenly there rose before him a remarkably clear vision of his native village, Morey, and of the little street in which stood his old home, the house of his father.

The street presented an unusually animated appearance; and the doctor recognized, in the little crowd around his father's door, the faces of several people known to him, and particularly noticed his maternal grandmother, who was carrying a lantern.

Some days later, he received from home tidings of the death of his mother, which had occurred on the evening of his vision, and in the presence of the friends and relatives whom he had seen.

The experience of M. Amedée Basset, a notary of Vitrac, in Charente, is of a lighter nature; and provides a fairly good illustration of the faculty of prevision, as existent in normal persons. M. Basset's story runs as follows:—

I dreamed that I was cycling along a road well-known to me, when, suddenly, a dog rushed across my path,

and I was thrown from my machine, breaking a pedal as a result. In the morning, I related the dream to my mother who, knowing by experience that my dreams were very often verified by the after event, suggested that I should remain at home that day.

As a matter of fact, I intended to do so ; but, late in the morning, just as we were sitting down to luncheon, I received a letter informing me of the illness of my sister, who lived a few miles off ; and, entirely forgetting my dream, I made a hasty meal, and set out on my bicycle to visit her.

All went well, until I came to the spot I had seen in my dream, when, from the gate of a neighbouring farm, a large dog sprang out suddenly upon me, and attempted to bite me in the leg. I aimed a kick at the animal, lost my balance, and was precipitated from my bicycle, a pedal of which was broken, precisely as I had dreamed would be the case. I may add that I had previously traversed the same road, on, at least, a hundred occasions, and had never before met with the slightest accident.

These curious instances of veridical dreams which, in one way or another, afforded the dreamers a glimpse into the future through the dark door of sleep present us with an enigma which Flammarion himself does not attempt to solve.

It is the opinion of this illustrious astronomer that the evidence he has so patiently and skillfully collected is sufficient to demonstrate the existence, in man, of certain psychic faculties which are capable of being exercised independent of the limits of time and space, but that it is insufficient to justify us in formulating the law, or laws, by which these faculties are governed. We, for our part, cannot but concur with this cautious judgment.

In the present state of our knowledge, a definitive decision would be entirely at variance with the scientific spirit, and the right to dogmatise on a subject still so mysterious is a right which only ignorant and unthinking persons could desire to claim.

CHAPTER XI

THE PROFOUND STAGES OF HYPNOSIS—CLAIRVOYANCE —PREVISION OF THE FUTURE.

ACCORDING to Du Potet, the wonders of somnambulism may be regarded as akin to those of the Invisible World, and as affording us a glimpse of what lies " beyond the Veil."

In our observations of the somnambulistic state, we are certainly confronted with phenomena which, in the present state of our knowledge, seem incapable of any natural explanation, and which lead us to infer that those strange psychic faculties of the human mind (dormant in waking life, and only partially operative in the more superficial stages of Hypnosis) are roused into full activity by the conditions of profound trance.

The various stages of profound Hypnosis have been already briefly enumerated, but it will now be necessary to describe them and their several characteristics at somewhat greater length.

The researches of various experimenters have made us fairly familiar with the phases—the alternations of lethargy, catalepsy, etc.—which precede the somnambulistic state ; but we owe our knowledge of the deeper and *post-somnambulistic* stages of the trance to the valuable investigations of Colonel de Rochas, who was a pioneer in this branch of the subject, and who has thrown a very considerable light on its problems.

According to de Rochas, the continuance of the magnetic passes after somnambulism has been induced causes the subject to pass into a lethargy,[1] which possesses the outward characteristics of natural sleep, and which is followed by the state known to magnetisers as the state of *sympathy* or *direct relation*.

In this phase of the trance the attention of the subject is completely concentrated on the magnetiser, who becomes the sole medium by which impressions of any kind can be conveyed to the subject. For example, the notes of a musical instrument will be distinctly audible to the subject, if it is the magnetiser who plays on it; while the same sounds produced by any other player will be totally inaudible!

It may be noted that the "state of sympathy" is highly agreeable in its effects, producing in the subject such a sense of happiness and well-being as to make him desire its prolongation, and resist any attempt to arouse him from it. During this phase, the eyes of the sleeper usually remain open, and he is able to perceive the magnetic fluid, as it issues from the fingers of the magnetiser, in the form of a vapour-like effluvium, which on one side appears blue in colour, and on the other, red.

Further continuance of the magnetic passes results in another lapse into lethargy; and this is succeeded by the state of *sympathy by contact*, a somnambulistic phase distinguished from that

[1] De Rochas used the word "lethargy" to describe a state of apparent insensibility and exhaustion, in which the subject remains motionless, his head sunk on his breast.

already described by the peculiar sensitiveness displayed by the subject. For instance, any physical pain experienced by the magnetiser, or even by persons whom the magnetiser touches, can be, during this stage, transmitted to the somnambulist, who will immediately experience a similar pang and in the same part of the body as the actual sufferer.

Yet another interval of lethargy!—And then the sleeper, if still entranced, enters upon the remarkable phase known as the state of *lucidity*, or clairvoyance, which, in persons endowed by Nature with the requisite psychic gifts, presents so many important and significant features. To this state it will be necessary to devote special consideration.

In his well-known work on psychic and supernormal phenomena,[1] Dr. Joire refers to the phenomena of clairvoyance as throwing valuable light on the origin and nature of thought, and as forcing us to the conclusion that thought is not, as was once supposed, a mere transitory mental process, but rather *a permanent self-existent entity*, endowed with powers of its own, capable of being transmitted directly, from one brain to another, of leaving a visible impression on a sufficiently receptive surface such as a photographic plate, and also (with the co-operation of one of those abnormally gifted persons known as mediums) of building up for itself an objective bodily shape or *thought-form*.

It is to these materializations of thought that, according to Dr. Joire's theory, we have to look

[1] Joire, *Les Phénomènes Psychiques et Supernormaux* (Paris, 1909).

for the origin of much of the abnormal knowledge displayed by a clairvoyant in trance. The thought-form, becoming visible to the clairvoyant, reproduces on his or her brain the impression of those events which called the original thought into being, and the emotional crisis of which it was the outcome.

That the gift of clairvoyance ought never, on any account, to be exploited for frivolous purposes, and that the abuse of it may lead to very grave evils, will be sufficiently obvious to every intelligent person.

But, rightly employed, this faculty of mediumship is of considerable value, and the magnetic practitioner, if he will but exercise sufficient care and skill, can often obtain from a "good subject" results of real importance.

The very first occasion on which I threw a person into trance was under the following interesting circumstances.

A lady of my acquaintance, the wife of an army commissariat officer, came to me one day in great distress, and told me that a five hundred franc note was missing from her husband's office, and that she was exceedingly anxious to discover the perpetrator of the theft.

I enquired if she had made any investigations, and if her suspicions were directed towards anyone in particular, but she replied to both questions with a very decided negative ; adding that, since so many people of all kinds, soldiers and civilians, had free access to the office, there appeared to be very little hope of tracing the guilty person by any of the ordinary methods.

She then went on to say that she believed herself to be a good subject for hypnotism, and that it seemed at least possible that when in the somnambulistic state, she might have a vision which would reveal the identity of the thief.

I accordingly agreed to make the experiment. She passed easily into profound trance; and I then proceeded to make the necessary suggestions, reminding her of the loss of the note, and bidding her envisage the scene of the theft, and the circumstances under which it had been committed.

After a few moments, she exclaimed: "I see the door of the office opening. . . . My maid is coming in. . . . The key of the drawer containing the money has been left by accident in the lock. . . . My maid goes to the drawer—opens it—and takes out a note for five hundred francs."

I then asked the somnambulist where the maid had concealed the stolen note, and she went on to describe its hiding-place, in a box of clothes in the maid's bedroom. After she had given me a few more details, I awoke her from the trance, and repeated to her what she had been saying; whereupon she hastened home, went to the maid's room, and discovered the note in the trunk, hidden exactly as she had described, among some letters and papers.

Another somnambulistic subject who has come under my notice, in recent years, is a lady named Madame R——, a native of Marseilles, and the wife of one of my personal friends.

I had from time to time hypnotised this lady, and was aware that she possessed mediumistic gifts, capable of considerable development. During

the tragic winter of 1914, when the whole country was awaiting, in painful suspense, intelligence from the seat of war, it occurred to me that it ought to be possible to employ this latent power of hers as a source of information.

Accordingly, on November 2nd, 1914, about half-past one in the afternoon, having easily succeeded in casting Madame R—— into deep trance, I placed before her a portrait of General Joffre, and requested her to ascertain where the General then was, and to tell me what he was doing.

After a few moments' silence, Madame R—— exclaimed: "There he is!"

"Where is he?"—"He is conversing with the President of the Republic."

This answer took me completely by surprise, for, at that time, no one outside official circles was aware that the General had had an interview with President Poincaré; and I enquired, almost incredulously, at what Chateau the *rendez-vous* was taking place.

The somnambulist replied that the spot appeared to be open country; that it was near a ruined railway station, and that ruined houses were visible in the distance. She gave me further details of the conversation between the General and the President, and the following day her words were confirmed by the account of the interview which appeared in the newspapers.

At the same séance, I put into Madame R——'s hand a letter from a young soldier, and asked her to tell me the whereabouts of the writer, and how he was then employed. She described him to me, and said that she saw him clearly, lying in a trench,

gun in hand, surrounded by dead bodies, and with the roar of cannon in his ears.—In fact, the terrible vision was so vivid and realistic that the sleeper became violently agitated; and to distract her thoughts, I asked her to envisage instead her home at Marseilles, and to obtain news of her relatives there.

She did so, and all that she described was afterwards verified by letters that arrived from Marseilles.

On another occasion, when again in trance, Madame R—— saw General Joffre, in company with some of his staff officers, and gave details of the scene which, a fortnight later, received corroboration from the Press accounts.

Still more recently, I have become acquainted with a lady—Madame E. M.—who possesses the gift of lucidity in an extraordinary degree. Although she has never studied medicine, Madame E. M—— displays, when in trance, the minutest knowledge of the internal regions of the human body, and of the nature and treatment of the diseases to which they are, respectively, subject.

Several physicians have availed themselves of the strange clairvoyant powers of this woman, who has, in many cases, been able to advise them as to the nature and location of some particular malady which baffled their researches, and to indicate the lines on which a cure might be effected.

I may add that the actual presence of the sick person is not essential to the exercise of Madame E. M——'s gift. A lock of the patient's hair placed in her hands is sufficient to guide this psychometrist in her divinations, and to conjure up before her

mental eyes a complete vision of the physical frame of its owner, of the internal and external organs alike.

I have spoken, thus far, of cases that have occurred within my own experience; the examples which follow have been gathered from various sources, and are illustrative of the different ways in which the gift of clairvoyance may manifest itself, and the different purposes for which it may be employed.

The first example is taken from the *Proceedings of the Psychical Society of Marseilles;* its authenticity being vouched for by the President of the Society, M. Anastay.

Early in the October of 1904, the beautiful little health-resort of Aix-les-Bains was considerably excited by the mysterious disappearance of a young Danish physician, named Petersen, who was on a brief visit to the town, and who had been last seen when leaving his hotel for the purpose of making an excursion to *Mont du Chat*.

It happened that, shortly before this, Aix had been the scene of a double tragedy—the murder of a lady and her maid, at the Villa Solmes; and it was, not unnaturally, feared that Dr. Petersen might have been the victim of another crime.

The police were informed, and made exhaustive investigations; but these were without result. The mystery seemed insoluble; and the brother of the missing man, who had come to the town, as the representative of the doctor's anxious family, was on the point of returning home, in despair when the Prefect of the Police received a remarkable anonymous letter, on the subject of the supposed crime.

The writer of the letter (who was subsequently discovered to be Madame Vuagniaux, a convinced spiritualist, and the wife of a well-known artist) declared that she herself knew nothing of the missing doctor, and that

the communication she was about to make had been received by her at a spiritualistic séance.

Briefly, this communication was to the effect that Dr. Petersen, whilst climbing Mt. Revard, had met with a fatal accident, and that his body would be found lying at the foot of a certain precipice, in a place which could be easily identified by means of landmarks, which the letter went on to enumerate.

The communication also gave details of the route by which the ill-fated tourist had approached Revard, and the circumstances under which the fatal fall had taken place.

On the receipt of the letter, search-parties were immediately despatched to Mt. Revard; but, owing to the approach of winter, the investigations had soon to be abandoned.

Nothing more was heard of the tragedy until spring had melted the Alpine snows; then the truth of Madame Vuagniaux's extraordinary story came to light, and the sensational account of the discovery of Dr. Petersen's body appeared in the Press.

The body, which had lain all the winter through in that inaccessible mountain-ravine described in the letter, was identified by the letters and papers found upon it, and conveyed to Chambéry for the purpose of a judicial enquiry into the cause of death; an enquiry which corroborated, in every detail, the information given by Madame Vuagniaux!

We are aware that this mysterious communication will be regarded by many as emanating from the spirit-world, possibly from the spirit of the dead man himself; but, personally, we are of opinion that its explanation should rather be sought for in the subconscious clairvoyant powers of Madame Vuagniaux herself.

This lady was probably one of those extremely sensitive subjects who can induce the somnambulistic state in themselves, merely by fixing their

gaze on some particular object, or by some equally simple unconscious method.

I have myself witnessed several similar cases of self-hypnotisation at spiritualistic séances. But since the spirit of scientific enquiry leads us to examine the whole of the available evidence of the subject, rather than to pronounce dogmatically on any part of it, we will pass on without further comment to another example of the visionary power, which is given by Dr. Joire in the work we have already quoted.

In June, 1894, a young girl, named Mademoiselle D——, disappeared from the town of Narbonne, where she had been employed as a domestic servant.

On the evening of Sunday, June 24th, she had called at the house of M. Fabre (a well-known local chemist, and the son-in-law of her employer), and had left there about half-past nine, with the intention, apparently, of going straight home. Since then, however, nothing had been seen or heard of her. Search had been made for her in all directions, without result ; and the publication of her description in the local papers had been equally ineffective.

It was then that it occurred to M. Fabre to apply for assistance to a certain Dr. Ferroul, at that time Mayor of Narbonne, and a magnetic practitioner of great skill and experience.

Among Dr. Ferroul's patients was a young laundrèss —Anna B——, whose remarkable powers he had frequently tested, and had proved to be considerable.

The doctor, in response to M. Fabre's request, threw this girl into trance and made the following suggestions to her :—

" It is half-past nine on Sunday evening, June 24th. You are in the Rue de la République, near the house of M. Fabre, and you see, leaving the house, a girl of about sixteen years of age. . . . Follow her, and see where she goes, and what she does." The somnambulist then

described in detail the return of D—— to the house of her employer, and the arrival there of a young man, who had persuaded her to go out with him.

"They go through several streets," continued Anna, in the tone of one who sees the things which she describes passing, in succession, before her eyes.

"At last they enter a house, and are received by a woman whom the young man describes as his mother, but who, I think, is a woman of bad character. . . . Ah, now! They are leaving the house, and going towards the railway station. D—— takes a ticket. . . . It is for Béziers. . . . I see her getting into the train. . . . She has arrived at Béziers. Now, I cannot see her any longer. The crowd hides her from my eyes."

The whole of this vision was afterwards verified by the return of D—— and the confession of the young man who had decoyed her away.

Dr. Joire, commenting on this case, makes the interesting suggestion, that the power of retaining the impression of past events—a power which has been proved to reside in the cerebral tissues!—may exist also, though in a less marked degree, in matter as a whole; and that, consequently, it may be possible, under certain favourable conditions, for such impressions to be revived and reproduced on the consciousness of some supersensitive individual, who would then perceive the events as in actual course of occurrence, and describe them accordingly.

We now come to a very curious case of spontaneous somnambulism, which occurred in Russia, some years ago, the truth of which is attested by the judicial authorities of Odessa. It is narrated, at considerable length, by Mrs. Catherine Crowe, in her well-known work on occult and supernormal matters—*The Night Side of Nature.*

Briefly, it runs as follows :—

In the year 1842, there lived in the town of Odessa, an old blind beggar named Michael, who was accustomed to sit daily in a corner of a timber-merchant's yard, soliciting alms. He was believed to be an old soldier, whose blindness was the result of wounds, and he himself had never contradicted the tradition.

One evening, by chance, Michael found in the street, a little girl named Powleska, who had been abandoned by some unnatural person, and was on the point of perishing from cold and exhaustion. He adopted her, and thereafter she shared his mendicant life, leading him from door to door to collect alms.

The pair lived in this manner, in apparent happiness, for five years ; and then, a theft having been committed in one of the houses they had visited, suspicion fell on the unfortunate Powleska, who was arrested, and the old man again left in loneliness.

Instead, however, of resuming his old habit of sitting in the timber-yard with his wooden begging-bowl, he disappeared altogether, and Powleska was brought before the magistrates and asked if she knew of any old haunt of his where he would be likely to have concealed himself.

To the surprise of the Court, the girl burst into tears, and replied, in a tone of deep conviction, that her adopted father was dead.

As it was then three days since her committal to prison, and she had since had no means of communication with the outer world, her words were received with general incredulity, and the magistrates enquired how she could possibly know of Michael's death.

" I saw him killed."

" Nonsense ! You have not been out of prison."

" I saw him, all the same. . . . He was murdered, an hour after the police had taken me. I saw him struck with a knife ! "

" Where were you at the time ? "

" I don't know. I only know that I saw ! "

"There is no reason to suppose such a thing! His body has not been found."

"No! But it *will* be found—in the aqueduct."

"Who killed him?"

"A woman. . . . Michael was walking very slowly after I had been taken from him; and a woman came behind him, with a big knife in her hand. He heard her coming, and turned round. She threw a piece of grey stuff over his head, and struck him several times with the knife. Then she dragged his body to the aqueduct, and thrust it in."

The truth of this last statement was speedily ascertained. Emissaries of the police proceeded to the aqueduct, and there discovered the corpse of the poor old man, the head muffled in a piece of grey cloth, exactly as the child had described.

Powleska was then questioned as to the identity of the murderess, and replied that she only knew her to be "the same woman who had caused Michael to be blinded."

She added, however, these remarkable words:—

"It may be that I shall know more, to-morrow. He (Michael) may come to me during the night; and then I shall be able to repeat to you what he tells me."

That night the child was carefully watched by the prison attendants. It was observed that she did not lie down to sleep at all, but remained sitting on the edge of her bed, in a species of lethargic trance, broken by occasional convulsive movements.

In the morning, she declared herself able to reveal the name of the assassin, or rather of the *two* assassins, since, according to the story she now told in court, the woman, whose name was Catherine, and who had formerly been Michael's wife, had been assisted in the crime by her lover, a man who was known by the nickname of "Luck."

Both these persons were traced, and apprehended. They, at first, denied everything; but, being confronted by Powleska, who persisted in her accusations, they ultimately confessed their guilt.

The affair caused a considerable sensation in Odessa ; and while the trial was in process the court was besieged by crowds, desirous of catching a glimpse of " the wonderful child who had conversed with the dead."

As in a previously recorded case, it may, indeed, seem to many of us that these mysterious occurrences are only explainable by the theory of a communication from the Other World ; a message transmitted from the grave. We know that Powleska herself regarded the spirit of the murdered Michael as the source of her mysterious knowledge, and there is something deeply impressive in her naive conviction, coupled as it is with such inexplicable facts !

Nevertheless, as we have already more than once reminded our readers, it is necessary for Science to reserve judgment in such matters, and to keep an open mind, unswayed by any emotional considerations.

The present state of our knowledge does not enable us to set limits to the mysterious powers of the subliminal human mind, and consequently we should not be justified in regarding even the strangest phenomena of clairvoyance as necessarily transcending those powers, or as incapab e of a natural explanation

We have so far confined ourselves to cases of clairvoyance, exercised in relation to *past*, or *present* events, but it is obvious that this supernormal faculty of the human mind is capable also, in some degree, of extension to *the future*.

As M. Flammarion finely observes, The Future may be said to be in existence already, determined by the causes which lead up to it, and revealing

itself, at intervals, to the eyes of the thinker—or the seer.

The following case of prevision appears in *Les Annales des Sciences Psychiques*,[1] and presents such extraordinary features that, if we had encountered it in any less serious and authoritative publication, we might be tempted to dismiss it as a mere fabrication of wonders.

The narrative runs as follows :—

A wealthy Englishwoman, Lady A——, had been robbed of the sum of three thousand five hundred francs ; which had been placed, for greater security, in the inner pocket of a large travelling-bag, and might have been supposed safe from discovery by any casual thief.

Suspicion, in such a case, naturally fell upon the servants of the household ; but the staff was a very large one, and the detection of the offender appeared a hopeless task.

In these circumstances, a friend of the family—M. D'Ervieux—bethought himself of a clairvoyante, of whose unusual powers he had repeatedly heard from various persons who had consulted her.

Accompanied by Mademoiselle Deslions, the governess of Lady A——'s little daughter, M. D'Ervieux accordingly sought an interview with this lady—Madame E.—and requested her assistance in the elucidation of a mystery, which he described in vague and general terms, without giving any details to guide her as to its nature.

The procedure adopted by Madame E—— seemed to her visitors sufficiently mystifying. She placed a bowl of coffee-grounds in front of Mademoiselle Deslions and requested her to breathe into it three times.

She then reversed the bowl, placing it over another similar one, into which she permitted the liquid portion of the dregs to drain away, leaving the more solid particles adhering to the inner surface of the original bowl.

[1] Edited by the able Dr. Darien.

On these particles—which, as they dried and hardened, had assumed curious shapes—Madame E—— proceeded to gaze intently, as if they had been a hieroglyphic script which she was endeavouring to decipher.

Something of this nature they did, in truth, appear to be; for, while her eyes were still fixed upon them, her companions were astounded to hear her begin to narrate the full story of the theft.

After having described the secret hiding-place where Lady A—— had kept the money, the manner in which it had been abstracted, and so on, the clairvoyante concluded with these remarkable words: "Lady A—— will never recover the money, and the thief, who is a horse-breeder, will never be arrested for this particular crime. Two years hence, however, he will be convicted of another graver offence, and will suffer for it—*the punishment of death*."

This sinister and improbable prediction, which may well have left M. D'Evrieux and Mademoiselle Deslions bewildered and unsatisfied, was destined to be fulfilled to the letter.

Two years passed, without elucidating the mystery of the theft, and then Lady A—— received a communication from the Public Prosecutor of the Seine District, informing her that Marchandon, the assassin of Madame Cornet, had been also discovered to be the perpetrator of the lesser crime of which Lady A—— had been the victim.

A few weeks later, Marchandon was executed on the scaffold. The clairvoyante had foreseen his fate.

On this case, Dr. Darien makes the just and illuminating comment that the curious and seemingly puerile methods of divination employed by Madame E—— need not be regarded as anything more than a means of inducing that state of auto-

somnambulism which is necessary for the full exercise of the subconscious faculty of clairvoyance.

Not *the means*, but *the end* for which those means are employed, is the point of importance, and we are not, in any way, bound to suppose that special occult power resides in coffee-grounds, playing-cards, or in any of the other popular accessories of seership.

Another very remarkable example of this kind of prevision is given by Dr. Liébault, who vouches for its authenticity, and has recorded it in his *Journal*.

The entry in question is as follows :—

Jan. 7, 1886. To-day at four p.m. a gentleman named S. de Ch—— came to consult me for nerve-trouble. I soon discovered that his physical symptoms were the result of mental distress and apprehension. He then confided in me that these were occasioned by the following circumstance :—In the December of 1879, whilst walking down a certain street in Paris, he had seen the notice, "Madame Lenormant, Clairvoyante," written on a door, and, seized with sudden curiosity, had entered and sought an interview. The clairvoyante had examined the lines on his hands, and then informed him that he would lose his father within a year ; serve, for a few months, in the Army ; make an early marriage ; become the father of two children ; and die at the age of twenty-six.

At first (he told me) he had made light of the prophecy, and, indeed, almost forgotten it, but, one by one, the predictions had been fulfilled.

Exactly a year from his visit to the palmist, his father had died ; then, after a few months of military service, he had married, and two children had since been born to him.

Now, within a few weeks of his twenty-sixth birthday, he could not help feeling seriously uneasy, as one

threatened by the near approach of death. I am familiar with cases in which similar prophecies have been verified, simply, by the panic-stricken victim's own nervous terrors, and I at once used every effort to remove the dark obsession from my patient's mind.

At first, I attempted to throw him into the hypnotic trance, but this being rendered impracticable by his agitated condition, I suggested to him that we should avail ourselves of the services of a somnambulist; an old man, whose clairvoyant faculties I had proved by experience, and who, on account of the accuracy of some of his predictions, was familiarly known as "the Prophet."

My patient readily agreed to this plan, and when "the Prophet" had passed into trance, at once put to him the anxious question: "When shall I die?"

The experienced medium divined the mental agitation of his questioner, and replied accordingly: "You will die in forty years or so!" The effect of these reassuring words was magical. M. de Ch——'s gloom and terror were immediately dissipated, and when his twenty-sixth birthday had duly come and passed, he gave no further thought to the prophecy of doom.

I must confess that I too had dismissed the case from my mind as one satisfactorily concluded, when, in the autumn of the same year, I received an unexpected letter, informing me of the death of M. de Ch——, which had taken place on September 30th, 1886, while the ill-fated young man was still within some months of his twenty-seventh birthday, and could therefore still be described as of the age of twenty-six the fatal age named by Madame Lenormand.

It must be admitted that this narrative, like the foregoing, presents points of serious difficulty, if not of actual incredibility. We have, however, already indicated the line of reasoning which, in this and similar cases, we should adopt for our guidance; and believing, as we do, that the state

of somnambulism is necessary to the free exercise of the gift of clairvoyance, we shall scarcely think it unreasonable that the various persons who possess this gift should employ various simple means of inducing auto-somnambulism.

To gaze fixedly into tea or coffee-grounds, a mirror, or a bowl of ink ; to turn over playing-cards ; to scrutinize the lines on the hand ; these are all possible methods of producing that concentration of the attention which is the necessary preliminary of trance.

Dr. Joire[1] narrates of the Orientalist and Oxford professor, Robert Laing, that he ascribed his faculty of prevision to a ring which had been given him by a Brahman, and which he always wore upon his finger. He gazed stedfastly into it, whenever he desired to have a vision of future events ; in order to induce in himself that somnambulistic state necessary to the exercise of his gift of lucidity.

That this supernormal gift can, actually, be employed to divine the future as well as the past and present, is confidently affirmed by many students of psychic science, and, notably, by M. Charles Lancelin, author of the very interesting work, *L'Au Dela et ses Problèmes*.

In M. Lancelin's opinion, the advance of Science will one day enlarge the scope of man's vision in regard to the unknown future, in much the same manner as the telescope and microscope, respectively, enlarge it in regard to objects immeasurably remote, and infinitesimally small.

Future events are already in existence on the astral plane before their realization on the physical,

[1] *Phénomènes Psychiques*, par le Docteur Joire (Paris, 1909).

and they are, therefore, capable of manifesting themselves to the inner vision, or "second-sight" of the clairvoyant, when the necessary trance-condition has been induced.

It should be borne in mind, however, that this faculty, like all others, requires to be perfected by careful training.

Past events as well as future ones are mirrored in the astral light, and are included in the seer's vision; the untrained clairvoyant will therefore find considerable difficulty in distinguishing between them. Moreover, even when he correctly foresees some future event, he may not, on account of his mental or moral limitations, be able to interpret it aright, or to perceive its true significance.

These sources of error in the exercise of prevision need to be freely admitted; but, when all necessary allowance has been made for them, it is still possible for an authority like M. Jules Bois (author of *Le Monde Invisible*) to speak of divination as "a property of human nature," a latent power which, for want of realization on the part of those who possess it, too often *remains* latent, and, consequently, like all other unemployed faculties, perishes for lack of use.

"For my part," adds M. Bois, "the most important events of my life have always been foretold to me, sometimes obscurely enough, sometimes with startling clearness, through the medium of dreams."

Dr. Gaston Durville, who has devoted special attention to the subject and whose scientific habit of caution imparts peculiar value to his judgment, has expressed his opinion that there

exists in man a certain higher cerebral faculty, which is independent of time and space, and which, in a privileged few, may, under certain exceptional conditions, be capable of lifting the sombre curtain that hangs between us and futurity, and of revealing events which have yet to be enacted, and of which the seer could have received no intimation by any normal means.

But the same author adds a grave warning against excessive reliance on *induced* (as distinct from *spontaneous*) clairvoyance. For it cannot but be regarded as probable that a supernormal faculty, governed by its own subjective laws, and responding to mysterious influences over which we have no control, may remain unaffected by any efforts of ours to rouse it into activity, or to compel it to serve our own personal ends, at any given time, or in any special direction. A certain number of authenticated examples of exact prevision, in such matters as the result of a race or the winning numbers in a lottery, have, indeed, been placed on record ;[1] but it is a mistake to attach too much importance to such exceptional cases ; and those who regard the supernormal powers of the mind as but one more convenient means of securing a personal advantage, or satisfaction for an idle curiosity, are likely to meet with disappointment.

Besides, even if it were possible to lift the veil of the future, whenever we desired, and decipher, at will, any given page in the Book of Fate, should we not be ill-advised to avail ourselves of the privilege ? Full and exact knowledge of the fortune—or misfortune !—which is in store for each one of us

[1] See note to Chapter XI.

would scarcely contribute to our happiness or our mental peace.

Let us therefore refrain from questioning too closely the mysterious Sphinx of Destiny! It is better that *she* should be allowed to preserve her dark secrets, and *we* our pleasant dreams and radiant hopes.

NOTE TO CHAPTER XI

Case of exact prevision, cited by Dr. Gaston Durville in a communication to the *Journal du Magnétisme et du Psychisme Expérimental.*

On the 13th July, 1913, I was at Boves, near Amiens, dining with a party of friends, among whom was a certain Madame Reynaud, the proprietor of a Nursing Home, a lady well known for her clairvoyant powers.

It was the time of the Picardy Automobile Races, and one of the guests asked Madame Reynaud if she could predict which would be the winning car in the contest of light vehicles which was being held that day, and in which the number of competitors was very large.

Madame Reynaud did not immediately answer, but, by and by, she took up the list of entries, read it through, and pausing at No. 17 (*Violet-Bogey I*) said : " This one will come in first."

The race took place ; and, during the earlier circuits of the course, *Violet-Bogey* was only fifth, and seemed likely to remain so.

Then suddenly, when all chance of the fulfilment of Madame Reynaud's prediction seemed to have vanished, the leading automobile, Mathis, was disabled by an accident, and *Violet-Bogey* contrived to pass the other three cars, gained the first place, and came in victorious.

It is to be noted that Madame Reynaud did not possess any knowledge of automobilism.

CHAPTER XII

EXTERNALIZATION OF SENSITIVITY—SORCERY AND WITCHCRAFT

THAT a hypnotised patient may be rendered so far insensitive to pain as to make the performance of a slight surgical operation possible, without anæsthetics, is a fairly familiar fact, which few people would be disposed to question.

But the corresponding phenomena of *the externalization* of the subject's sensitivity is not so generally known, nor its truth so readily accepted by those who have not themselves had personal experience of it.

Colonel de Rochas, to whom we are indebted for this remarkable discovery, has devoted to the subject a whole volume,[1] in which he sets forth the result of his researches, and describes some interesting practical experiments, in illustration and proof of his theories.

Stated briefly, the facts of externalization appear to be as follows :—

When the subject is in profound trance and completely insensitive to pain, there may be formed, at a little distance from his body, a nucleus or zone into which his sensitivity or nerve-force may be transferred.

Between the subject and this external body there

[1] De Rochas, *L'Exteriorization de la Sensibilité* (6th Edition, Paris, 1907).

exists a peculiar state of sympathy, the external body receiving impressions, and then transmitting them to the brain of the subject. For instance, if the subject himself be pricked or pinched, he feels nothing; while, if the external body be subjected to the same treatment, he becomes at once conscious of pain. If the trance be exceptionally profound, the result may be the formation of several peripheral nuclei, each endowed with sensibility, and becoming a receptacle for that electro-nervous fluid, which we now know to be present in every living human body.

In some few abnormal persons, externalization of sensitivity may take place automatically, apart from trance-conditions.

De Rochas, in his book, instances two curious hospital cases of this kind: the one, of a young man, whose zone of sensation was exterior to his body, and who exhibited all the signs of physical suffering, if anyone approached him, or took hold of his clothes; the other, of a young girl, the surface of whose skin was entirely insensitive, yet who was unable to endure any article of clothing, which was not of the lightest and most flexible kind.

In this latter patient, externalisation of sensitivity seems to have been habitual; and, therefore, any garment sufficiently substantial to obstruct the free escape of the vital fluid, or nerve force, became a source of physical suffering.

In the light of the evidence accumulated on the subject, De Rochas considers himself justified in drawing up the following propositions:—

(1) The conditions under which externalisation takes place cause the formation in the periphery of the

subject's body, of a sensitive nucleus or zone, capable of receiving and transmitting to the subject's brain all those vibrations which are ordinarily conveyed by the sense of touch.

(2) The extent of the sensitive area may be increased, in proportion to the depth of the magnetic trance, and to the degree of force emitted.

(3) If a substance, capable of absorbing the vital force as it issues from the body, be placed near a subject whose sensitivity is externalising, this substance will become charged with sensitivity in a greater or less degree, according to the intensity of the vibrations emitted, the length of time during which it remains exposed to the influence of those vibrations, and the extent of its own receptive capacity.

(4) Transmitted sensations are always conveyed to that part of the subject's body which is nearest to the sensitive nucleus, or (in the case of transmission through a sensitive substance) to the point from which the sensitising has taken place.

Dr. Joire, who has also conducted researches on externalisation, recounts some curious personal experiments in this direction.

He found, for example, that when a glass of water was placed in the hands of a blindfolded hypnotised subject, the subject exhibited every sign of physical pain, if a pin were thrust into the water ; and that, when asked what was the matter, he would reply that the experimenter was pricking his hand and hurting it severely.

If, however, the pin were applied to the glass itself instead of to the water, the subject would feel nothing, unless, indeed, the pin were pressed very strongly against the inner surface of the glass, when a slight mechanical vibration would be experienced.

The reader need scarcely be reminded that *water* is a highly magnetizable substance, and that some substances are much better receptacles for the emitted sensitivity than others.

Whilst *cardboard* will be found almost useless for this purpose, *wood* and *velvet* are both good receptacles, and excellent results have been obtained with a statuette of clay.

Dr. Joire, having magnetized one of these statuettes, proved that pin-pricks inflicted on various parts of the image were keenly felt by the hypnotised subject, in the corresponding parts of his or her body.

Moreover, when some hairs were detached from the subject's head, and fastened upon the head of the image, the subject uttered a cry of pain whenever they were touched, and complained that they were being torn out of his head.

Certain animals are highly magnetizable, and become easily impregnated by the vital fluid from a human body.

A similar property is also occasionally possessed by plants.

M. de Rochas, in experimenting with Madame Lambert, one of his best and most susceptible subjects, found that a sensitive plant which grew in a pot in her room would frequently, while she lay in trance, become impregnated with her nerve-force ; with the result that if its leaves were touched in any way, Madame Lambert herself experienced the sensation of being touched.

M. de Rochas also proved in another experiment with Madame Lambert the susceptibility of certain crystals.

On one occasion he had prepared a strong solution of hypophosphate of soda, and had placed it beside Madame Lambert, who was then in profound trance.

After she had awakened, and whilst her attention was distracted by conversation with others, de Rochas carried the phial containing the solution into an adjoining room, and dealt it a violent blow with a dagger.

Immediately there arose a terrible cry from the room which he had just quitted. Madame Lambert, to the consternation of her companions, had sunk unconscious to the ground, and lay like one mortally wounded.

M. Pelletier, in an article contributed to the *Revue Universelle* for September 30th, 1894, gives the following account of a personal experiment in externalization :—

I had hypnotised a girl of fifteen—Olympe Masson the daughter of one of my best subjects—and, when she was in profound trance, placed, on a table beside her, a glass filled with water.

I myself and several other persons demonstrated the complete insensibility of the girl by repeatedly and severely pinching her in different parts of the body.

She remained completely unconscious of our brutality, and obviously experienced as little pain as a corpse in like circumstances would have done.

Presently I transferred my attention to the glass of water, and proceeded to press or pinch it with my fingers.

Immediately the right arm of the sleeper, which was the one nearest the glass, made an agitated movement ; and increased pressure on the glass was followed by a corresponding increase of movement and by every symptom of pain.

My companions tried a similar experiment, and obtained similar results, till, finally, no further doubt could be entertained that here was a case which supplied verification of de Rochas' theory of externalized sensation.

I may add that it is impossible to explain the phenomenon as the result of suggestion. I had made no suggestion whatever to Olympe on the subject of the glass of water, nor had any idea of its being a recipient and transmitter of sensation been put into her mind.

Other interesting experiments by various students of the subject point in the same direction.

The learned Dr. Encausse, well-known in the occult as well as the scientific world, has related the case of a female hospital patient, whose sensibility had been externalized, and who, on a lighted candle's being passed through the sensitive nucleus, not only complained of being severely hurt, but also bore on her hands marks resembling burns which remained visible for two ensuing days.

Dr. Baraduc, also, in his interesting work on the vital forces,[1] gives an account of an extraordinary experiment in externalization and transference of vitality, which he himself carried out on two subjects in whom he had previously produced the state of *rapport*, or mutual sympathy.

To preclude the possibility of suggestion, Baraduc placed the two in different rooms, and the transference was effected by means of flasks of water which were, first, placed on the abdomen of the one subject, and then given to the other to drink.

As an immediate result, Léontine (the first subject) sank into a state of exhaustion, while Jean (the second) exhibited all the phenomena of

[1] Baraduc, *La Force Vitale* (Paris, 1893).

abnormal energy, devouring raw meat with relish, and behaving in all respects as one endowed with the strength of two.

Dr. Baraduc summarizes the case in the following terms :—

> The gastric vitality of Léontine had been externalised and transmitted, in a concentrated form, to the water which Jean had drunk, thus producing a state of superactivity in the gastric functions of Jean's body. . . . His abnormal condition persisted until the following day, when I removed it by means of suggestion !

It is obvious that the elucidation of the problem of externalisation is by no means complete. M. Henri de Parville, in a letter on this subject, written to M. de Rochas, indicates the lines on which further researches may be successfully conducted.

After having spoken of the remarkable experiments of M. A. Charpentier of the School of Nancy —experiments which deserve to be more widely known, and which have incontestably established the existence of *permanent nerve waves* in the neighbourhood of the living body !—M. de Parville goes on to observe :

> This discovery (of nerve waves), as well as being highly important in itself, is instructive when viewed in connection with the theory of *external sensitive zones*, propounded by M. de Rochas.
>
> It cannot, indeed, be positively affirmed that nerve-waves and sensitive zones are identical with each other ; but it is almost impossible to avoid the inference that some affinity exists between them.

On our part we would suggest that the two phenomena should be regarded as mutually

explanatory—the scientifically proved fact contributing materially to the credibility of the as yet unproven theory.

Dr. Joire's experiments with the magnetized clay image must inevitably have reminded the reader of those well-known stories of mediæval magic, in which little images of wax or clay play so important and so sinister a part.

Such images were fashioned by sorcerers to represent the persons it was desired to bewitch, and, when they were stabbed with a weapon, melted before a fire or otherwise injured or destroyed, a corresponding fate was supposed to overtake the unlucky individuals whom they represented, whose souls or vital sparks had been conjured into them by the pronouncement of a magic formula.

In an article contributed to the *Revue Scientifique*, for February, 1895, M. Leclerc gives a curious account of the survival of similar practices in modern Cambogia.

He tells us that, among the natives, certain sorcerers are credited with the power of bewitching any person by means of an image which represents him, and to which his power of feeling is transferred.

If any part of the image is wounded, the person will receive a similar wound in the corresponding part of the body, and if the image is allowed to melt away in the rays of the sun, the person will be affected by a wasting disease.

The facts of psychical science have thrown a flood of new light on these naive beliefs, and when we have made all necessary allowances for fraud, self-deception and malicious and ignorant invention, we are obliged to confess that the preposterous annals

of sorcery and witchcraft contain a certain amount of truth.

Wax is one of the substances which possesses a a high degree of *receptivity* and to which externalized sensibility can easily be transmitted. This fact, which was long ago exploited by magicians, has, in our own day, been duly utilized by scientific experimenters.

Two very curious cases reported in the *Revue Scientifique des Idées Spiritualistes* are cited by De Rochas, as illustrative of the mysterious sympathy which can exist between a hypnotised subject and his waxen effigy.

It sometimes happens that the subject becomes distressfully conscious of the schism which has taken place in his personality, and that he will make a violent effort to recover possession of his externalized "double."

In one such instance in which the image had been confided to the charge of a third person, and the subject was greatly agitated, the head of the image was, in the confusion which ensued, accidentally broken off. Immediately the subject sank to the ground, to all appearance lifeless, and was only with the greatest difficulty restored to consciousness. More remarkable still, there appeared upon his neck a circular red line, which remained visible for several days, and resembled the mark seen on the neck of a guillotined person, when the severed head has been replaced on the corpse.

The second case is not less extraordinary. A hypnotised subject after recovering from the trance (in which her sensibility had been externalized) had returned home, leaving her magnetized wax

"double" with the hypnotiser, when she suddenly developed pleurisy and bronchitis. Under these circumstances, it occurred to her to enquire what had become of the image. It then transpired that it had been deposited in a drawer in a disused room, where the temperature in cold weather frequently sank to zero. On its being brought out and conveyed to a warmer place, the patient made a rapid recovery.

De Rochas, who has repeatedly employed magnetized statuettes in his experiments, has also successfully demonstrated the fact of externalized sensibility by means of photographs taken of the subject (Madame Lambert) whilst in trance.

The care with which de Rochas recorded the results of these séances may be judged by the following extracts from his *Journal* :—

July 30th, 1892. Three photographs were taken of Madame Lambert :—

(1) In her normal waking state.
(2) When entranced, and with sensitivity externalized.
(3) With conditions similar to the second photograph, but with a plate which had previously been in contact with the subject's body.

When the first photographic plate was pricked with a pin, Madame Lambert felt no effects ; similar treatment of the second produced a slight sensation of discomfort ; whilst the pricking of the third plate was followed by considerable suffering.

August 2nd. The plates being in process of development, De Rochas took the third, and sharply pricked the right hand of the photographed figure.

Immediately Madame Lambert, who was some distance away, and quite unaware of De Rochas' action, winced violently, and complained of pain in her right hand, on

which, a few seconds later, two small red wounds made their appearance. A doctor, who was present, gave it as his opinion that this phenomenon could not be accounted for by any normal means, as the epidermis showed no signs of having been punctured, and the stigmata appeared to rise upwards from below the surface of the skin.

These experiments with Madame Lambert were repeated at intervals, and similar results were obtained.

In April, 1893, M. de Rochas commenced some experiments with a new subject—Madame O.—whose susceptibility was extreme, and in whom the phenomenon of externalized sensitivity frequently occurred, even without the aid of trance-conditions.

Careful records of these experiments were also made.

At the first séance, after a photograph of the subject had been taken, and the plate (which had previously been placed inside her clothing) had been removed for purposes of development, Madame O. who was fully awake, but whose sensitivity was strongly externalized, showed her sympathetic consciousness of each of the processes to which the photograph was subjected.

For example, when the plate was plunged into the bath, she was seized with shivering ; when the liquid in the bath was stirred, she experienced cardiac spasms, and so on.

On a later occasion, when the plate was accidentally broken during development, the subject, who was then in trance, fell into a species of convulsion.

Repeated experiments on similar lines with yet another subject, Mademoiselle Lina, were equally

successful, and it may be fairly said that considerable evidence in support of de Rochas' theories has now been amassed.

Research on the subject is, of course, still in its elementary stages, and it will probably be a long while before we are in a position to lay down any absolute principles, or to formulate any immutable laws.

But what is already known of the externalization of sensitivity is sufficient to justify the hope of fuller knowledge, and to encourage us to pursue with unremitting ardour the quest of scientific truth, as revealed in this and in other psychical phenomena.

CHAPTER XIII

EXTERNALIZATION OF MOTIVITY (TELEKINESIS)—PHYSICAL PHENOMENA

"It is within the power of anyone who has opportunities for investigation, and who will take the trouble to profit by them, to convince himself of the truth of *telekinesis*. Indeed, there are few facts of physical science better authenticated than this psychical fact of the externalization of the motive powers of the human body; and if the phenomenon has not yet received general credence, it is simply on account of the comparative rarity of its occurrence, and the difficulties which commonly attend its observation."

TWENTY years have elapsed since De Rochas wrote those lines;[1] and in the interval the progress of research and experiment has been so rapid and so decisive as, seemingly, to place the truth of *telekinesis* (that marvellous series of physical phenomena, ranging from the mere displacement of objects without contact, to the "miracle" of materialized forms or "doubles"!) beyond the reach of serious doubt.

The association, in the popular mind, of telekinetic manifestations with supernatural agencies, such as disembodied spirits, did much in the past to discredit it in the eyes of the anti-spiritualistic school of scientists. But since it is now clearly understood

[1] In the Preface to his work: *L'Exteriorization de la Motricité.*

that these phenomena require no supernatural agency to explain them, and are the purely logical outcome of the external action of certain forces of the human body, the pretext for ignoring them as negligible, or ridiculing them as mythical, no longer exists. It is true that the problems connected with the subject still afford a sufficiently large scope for research and discovery; but we can, at least, claim to have established the objective reality of the phenomena, and to have become acquainted with the mechanism by which they are produced.

De Rochas was not the first person to submit the problems of *telekinesis* to a scientific investigation.

As far back as the year 1869, the Dialectical Society of London,[1] a band of eminent British *savants*, under the presidency of Sir John Lubbock, appointed a committee of thirty-three of its members to examine and report upon the alleged spiritualistic phenomena which were then attracting considerable attention. The committee took its duties very seriously, and, in view of the high importance of personal examination and experience, divided itself into six sub-committees, each of which was to pursue its own investigations and to send in its separate report. Four-fifths of the members, according to their own statements, began their task in a spirit of complete incredulity as to the genuineness of the phenomena, and firmly believed them to be entirely the result either of conscious fraud, self-deception or involuntary muscular action.

It was only after a considerable number of test-séances, held under conditions which rigidly excluded

[1] The Dialectical Society was the precursor of the better-known Society of Psychical Research. (*Translator's note.*)

each and all of these hypotheses, that the cautious investigators permitted themselves to trust the evidence of their own senses. The séances took place at the houses of the respective members, without any previous preparation, and frequently without the assistance of any professional medium. In addition, many of the sitters were frankly sceptical.

Yet, in spite of all this, the phenomena proved both frequent and persistent in their occurrence.

Heavy pieces of furniture were inexplicably moved from place to place, and mysterious sounds were repeatedly audible, issuing from parts of the room which had been previously thoroughly examined for traces of any hidden agency Moreover, the movements and the sounds frequently appeared to be regulated in accordance with requests expressed by the sitters, in such a manner as to suggest that some unseen intelligence was at work, endeavouring to establish a system of signals by which communication could be carried on.

On several occasions, questions put by one or other of the persons present were answered by means of a typtological code previously suggested by the questioners; and though the information thus given was, for the most part, of a banal and insignificant nature, it was noted that it occasionally included accurate details of personal history or of family secrets, to which only the person who had asked the question had access.

Finally, as a result of prolonged investigations and repeated remarkable experiences, the committee arrived at the following cautious conclusions :—

It would appear that a group of persons, in whom similar physical and mental conditions prevail, may, if

gathered together in the same place and actuated by the same purpose, become the generators and emitters of a certain kind of vital force which possesses the power of operating without contact on objects at a distance, and of producing movements and sounds independent of any muscular action on the part of the persons concerned.

The committee added the recommendation that the whole matter should be submitted to an exhaustive scientific enquiry, with the object of discovering the origin and nature of the aforesaid force, and the extent of its capabilities.

This evidence, so clear and precise, and emanating from such a number of intelligent and disinterested witnesses, did not stand alone.

Valuable corroboration of it was received about the same time from other quarters, notably from the eminent English physician—Professor (afterwards Sir William) Crookes, a member of the Royal Society, and the author of numerous scientific works.

Sir William, as is well known, not only personally investigated contemporary psychical phenomena, but invented a special instrument for the purpose of accurately recording the movements and vibrations connected with the phenomena, and of obviating all possibility of error.

His investigations extended over the years 1870–1873; and, in the course of them, he had the good fortune to meet with that exceptionally powerful medium, Daniel Dunglas Home, whose feats of levitation he frequently witnessed, under circumstances peculiarly favourable for observation, and practically prohibitive of illusion or fraud.

Of these extraordinary phenomena (the full story

of which is now familiar to all students of psychic literature) Sir William observes :

> There are at least a hundred well-authenticated examples of Home's powers of levitation.
>
> I myself have seen him, on three different occasions, levitated completely from the floor to the ceiling. On the first occasion he was seated in a long chair ; on the second, kneeling in the chair ; and on the third, standing upright. On each occasion I have had all possible latitude for observing the phenomenon.
>
> Moreover, I have received, from other reliable eye-witnesses (Lord Dunraven, Lord Lindsay and Captain Wynne), clear and detailed accounts of similar levitations at which they themselves were present. In short, it is impossible to reject the evidence for these manifestations, unless we are also prepared to discredit all human evidence of any kind whatsoever !
>
> There is scarcely a fact, either of sacred or secular history, which can be said to rest on better evidential foundation than this fact of levitation.

Sir William adds that, in his record, he has only included levitations which took place in full day, or in strong artificial light, and has disregarded altogether the numerous occasions on which Home and other persons were levitated in a darkened room.

Home himself has left an interesting narrative of his supernormal experiences, valuable from its very simplicity.

The act of levitation appears to have been for him a perfectly natural and simple one, accompanied by no extraordinary physical sensations.

He tells us that he was usually raised from the ground in an upright position, with his arms extended above his head, but that, in the process

of ascent, his feet would be drawn gradually forward, so that, by the time he reached the ceiling, his floating body would be extended, as if on an invisible couch.

"I have no sense of any exterior support, and since my first levitation I have been entirely without fear."

Remarkable powers of telekinesis were also claimed for the American medium Slade, whose speciality was autography or "direct writing," and who, when two slates were fastened tightly together, was said to have been able to write without contact on their inner sides. Slade is also, on one occasion, reported to have raised a heavy table by merely touching it with his hands.

Still more widely known in this connection, and an object of still greater interest to our investigators, is the remarkable medium, Eusapia Paladino—a Neopolitan peasant woman of no education but of extraordinary gifts, which began to manifest themselves in her thirteenth year, and by the time she had reached her twentieth year had developed to such a degree as to make her fame world-wide.

There seems reason to believe that the amazing phenomena which have been observed in séances held with Eusapia are instances of the *externalization of motivity*. The following incident supplies an illustration of this :—

Eusapia, whilst in trance, was in the habit of declaring that she was controlled by a spirit who gave the name of "John King" and who described himself as having been, in a pre-existence, the father of Eusapia.

On one occasion, when Eusapia had been thrown

by M. de Rochas into profound trance, there appeared beside her a pale shadowy form, of which she expressed great terror; and, in reply to De Rochas' enquiry if this phantom were *John King*, she made this remarkable statement: "No! It is not *he;* but it is *the stuff of which he is made!*"

That is, to say, the control was apparently an externalized and materialized force, which emanated from Eusapia's own organism, and took shape from her thoughts.

It was not, as a rule, found necessary to use any objective means to hypnotise Eusapia.

She herself passed spontaneously into trance, though rarely without some preliminary struggles and cries.

The physical phenomena produced by this medium have been investigated with peculiar care by Dr. Joseph Maxwell of Bordeaux, and other trained observers, who were put on their guard by the accusations of fraud, which, from time to time, had been brought against Eusapia, and whose consequent attitude of scientific scepticism lends an additional weight to their testimony.

Dr. Maxwell narrates[1] how he and his fellow-investigators subjected the medium to the most rigid personal control, holding her by the feet and round the body, and observing minutely the slightest movement of her hands. The closest and most unremitting *espionage* was powerless, however, to hinder the production of the phenomena; and, at the Château Agnelas (the country house of M. de Rochas, where some of the most strictly investigated

[1] *Les Phénomènes Psychiques* by J. Maxwell (Paris, 1903).

séances took place). Dr. Maxwell witnessed the repeated displacement of objects which the medium, secured as she was, could not possibly have touched.

Chairs were lifted up, held suspended in the air, and overturned. The lid of a trunk, which stood completely beyond Eusapia's reach, was opened and closed down again. . . .

And so on, *ad infinitum*; causing Dr. Maxwell to observe:

> I cannot conceive any normal means by which Eusapia could have obtained such results, under the conditions of control imposed on her at Agnelas.

The Château Agnelas was also the scene of those now famous experiments with the letter-weighing machine, which afforded such unanswerable proof of Eusapia's powers of externalization, and the evidence of which seems almost as incontestable as a geometrical theorem.

The experiments originated under the following circumstances:—

In September, 1895, Eusapia was the guest of M. de Rochas at Agnelas—M. M. Sabatier, De Gramont, and De Watteville, and Dr. Dariex being also members of the house-party. One evening, just before dinner, M. Sabatier suddenly challenged Eusapia (who was in a completely normal state, and laughing and chatting with the rest) to an impromptu display of her powers; and proposed that she should produce telekinetic phenomena with a little balance-scale for weighing letters which he had in his room. Eusapia, declaring her willingness to make the attempt, the letter-weigher was accordingly

brought into the drawing-room and placed on a table, and Eusapia endeavoured to put the scale in motion by suspending her right hand over it.

This method proving ineffectual, she proceeded to employ both hands, holding them, poised in the air, at a distance of two or three inches above the scale, and directing the points of her fingers downwards.

After a few moments had elapsed, the scale commenced to oscillate, rising and falling in precise accordance with the movements of Eusapia's hands ; and only pausing when it had registered the maximum weight (50 grammes) which was marked upon the beam.

On a repetition of the experiment similar results were obtained ; and a third trial, in which M. Sabatier held Eusapia's hands, proved no less successful !

In a final experiment, made on the same day, Eusapia, still without contact, or exertion of muscular force, displaced the letter-weigher itself, and drew it down from the table to the floor.

It seems inevitable to conclude that the agency by which these things were accomplished was the externalized motivity of Eusapia, escaping from her fingers in the form of an invisible fluid, and operating in accordance with her will.

At a séance held with Eusapia at Bordeaux, Dr. Maxwell was able to reproduce this decisive phenomenon, under conditions still more stringent and satisfactory to the investigators.

The letter-weighing machine employed for the occasion was an entirely new one, which had never before been used ; and the experiment was carried

out in a light sufficiently powerful to enable the spectators to read the figures marked on the little scale.

The maximum weight which this instrument was capable of recording was ninety grammes; and Eusapia repeatedly caused the scale to sink to its furthest extent, and to rise again to a corresponding height, according to the guiding movements of her fingers, as she held them suspended above the scale.

In December, 1909, a new series of experiments was undertaken, with Eusapia, in New York; and the official report of these American séances (which was written by Mr. Hereward Carrington, and translated for the *Journal de Magnétisme et du Psychisme Expérimental*, by M. André Durville) gives abundant proof, both of the stringent control which the investigators exercised over the medium, and the triumphant persistence of the phenomena.

In the full light of an electric lamp, and while the medium, whose arms and feet were pinioned, remained motionless, a table was overturned, and moved repeatedly from place to place, a curtain was agitated, and a tambourine played for several minutes.

Two of the spectators who attempted to retain the table were thrown to the ground by the violence of its movements; and, repeatedly, as it glided along the ground, this piece of furniture was observed to follow one or other of the persons present, as if it had been a living thing, endowed with a conscious desire to pursue them.

As a result of the telekinetic phenomena witnessed

by himself and others, Dr. Maxwell arrived at the following three conclusions :—

(1) A certain correlation exists between the movements produced by the influence of the medium or of the sitters and the movements of the objects on which the experiment is made.

(2) The emission of the force which produces the phenomena is accompanied by certain characteristic sensations.

(3) This force is, in all probability, connected with the organisms of the sitters.

That the sitters play a considerable part in the telekinetic phenomena of a séance has long been my own personal conviction ; and Dr. Maxwell claims to have received sufficing practical proofs of it.

He tells us that, on several occasions, during a séance, when he had extended his hands towards a table which was being moved by the invisible force, he experienced considerable difficulty in drawing his hand back again, and felt as if it were united to the table by an invisible elastic cord.

From this, it would appear that a certain amount of psychic force is externalized by the spectators at a séance ; and although this is insufficient in itself to *produce* the phenomena, it certainly *assists* in their production, by augmenting the greater force possessed, and externalized, by the medium, and by contributing to the creation of a favourable sympathetic atmosphere.

Of the characteristic sensations accompanying the emission of the psychic force, Mr. Maxwell enumerates *five :* The sensation of a cold breath of air ; a sensation as of tickling in the palm of the hand, progressing upwards to the tips of the fingers ;

a sensation resembling an electric thrill, running through the whole body; an indefinite tactual sensation, such as might be produced by the brushing of a spider's web against the skin; and finally, (after the successful production of phenomena), a sensation of exhaustion.

It naturally follows that, as the degree of muscular and physical strength varies in each individual, the amount of energy put forth, and the sensations experienced, by different persons will vary also, to a very considerable extent.

In all psychic experiments, the desirability of the most careful investigation and rigorous precautions can hardly be over-estimated; and it is to be regretted that these essential conditions are not always so amply complied with as they were in a case, of which Dr. Dariex (himself the person most nearly concerned) sent a report to the Congress of Psychological Studies, held in Paris in the year 1900.

The circumstances of this case are as follows :—

In the January of 1889, Dr. Dariex, of 6 Rue du Bellay, Paris, had his attention drawn to the continual and inexplicable displacement of objects in his private study, at times when that room was closed, and not entered by anyone whatever.

Having failed, himself, to elucidate the mystery, he invited four of his friends to form themselves into a Committee of Investigation; and accordingly, Drs. Borbillion and Ménault, M. Morin, a chemist of high standing, and M. Besombes, an inspector of roads and bridges, attended at 6 Rue du Bellay, for ten successive evenings. After making a most minute examination of the study, they

proceeded to close it for the night, taking, each evening, precautions of the most elaborate nature, in order to insure its inviolability until morning.

The room, which was furnished in simple office-style, did not contain a single cupboard or possible hiding-place.

The investigators carefully closed the iron window-shutters, bolted the windows and affixed special seals to the fastenings.

The two doors, which communicated with the drawing-room and dining-room respectively, were not only shut, locked and sealed, but also secured, at either end, with a band of cloth, which held them perforce immovable.[1]

In the morning the Committee came again, and, after a preliminary examination to make sure that the seals remained intact, entered the study, and carefully inspected its contents.

The precautions taken had, obviously, rendered it impossible that anyone should have tampered with the room during the night; nevertheless, on two occasions (namely, on the second and tenth mornings), the furniture was found to have been disturbed; chairs had been moved out of their places, and overturned upon the ground.

The investigators unanimously declared themselves convinced that the phenomena were the result of some psychic force; but of what character they could not determine, nor express any definite opinion.

We may note, however, the somewhat significant

[1] These two doors were the only ones. The Committee left the room by the door that led into the dining-room, and secured it behind them, having previously secured the door that communicated with the drawing-room.

detail that Dr. Dariex, at that time, had, in his employ a young Breton woman, in whom externalization of motivity took place spontaneously, and who, therefore, could have produced telekinetic phenomena without being, herself, aware of what she had done.

Another mysterious manifestation, the origin of which is, undoubtedly, to be sought in externalized motivity, is the phenomenon of luminosity or "spirit-lights."

The fact that these phenomena are not visible except in darkness, or a diffused light, renders a satisfactory investigation of them somewhat difficult; but we can rely upon such scrupulous observers as Sir William Crookes, De Rochas and Maxwell, to be satisfied only with the most unimpeachable evidence, and, where any cause for doubt exists, to recognize it frankly.

We owe to Dr. Maxwell the following interesting account of luminous phenomena, observed at a séance at which he was present :—

The room had been darkened, and the usual typical manifestations, such as the displacement of objects, rappings, etc., had begun to occur.

Then, the table, employing the language of typtology, or rappings, requested that the medium should enter a curtained cabinet, which was situated in a corner of the room, and that the sitters should withdraw a little distance from it.

At the end of ten or fifteen minutes, there became visible upon the curtains of the cabinet a number of milky phosphorescent lights; and these were succeeded by the apparition of luminous hands.

One of these hands, which was of extreme luminosity, moved over the curtains with great rapidity and was

observed to seize a bell which hung on a nail, about seven feet from the ground.

All the persons present saw this hand.

After this, the milky lights manifested themselves once more, in greater magnitude, and with increased brilliance, and one of them, which was particularly distinct, detached itself from the cabinet, and floated in the air, about the room. Other lights became visible at intervals; and a very large and brilliant one appeared above the cabinet, not far from the ceiling.

All these phenomena were clearly visible to everyone in the room; and, during the whole time of their occurrence, complete silence reigned, nor could the faintest movement on the part of the medium be detected.

Sir William Crookes, in his *Researches in the Phenomena of Spiritualism*, also mentions the occurrence of luminous phenomena, and his own experience of them at various séances.

Floating luminous bodies frequently made their appearance, moved about the room and hovered over the heads of the persons present.

Sir William having suggested that a certain code of signals by means of light-flashes should be adopted, the suggestion was, apparently, intelligently received; and answers were "flashed" to questions, put by members of the circle.

Sparks of light were seen to kindle on the ceiling of the room and then to fall on the table, with an audible noise. A hand, which belonged to none of the persons present, on one occasion placed in Sir William's hand "a solid crystalline phosphorescent body"; and the luminous cloud-like masses which floated about the room were observed, more than once, to condense, and to take the form of small hands, which transported various objects

from place to place, plucked branches from plants, and so on.

During all this time (adds Sir William) the medium was lying full length on a long chair, and was, to all appearance, insensible.

Luminous phenomena have also been obtained at séances held with Eusapia Paladino.

At one which took place at Choisy, in 1891, brilliant lights, resembling phosphorescent globes, were discerned floating about the room, and settling on the medium's breast, while, at the same time, the room was filled with an unaccountable odour of ozone.

By way of explanation of these phenomena, Dr. Maxwell puts forth an interesting and ingenious hypothesis, which, briefly, is to this effect:

The particles of any exceedingly subtle and tenuous substance, such as the ether of space, may be regarded as peculiarly susceptible to the influence of nervous force, which force is, for its own part, under the direct influence of *nerve-centres*, these determining the course it shall take and the form it shall assume.

If it is *the higher ideogenic centres* which are in communication with the external force, and issuing their commands to it, the result will be materialized forms of a definite recognizable kind—those, for instance, of men, animals, etc.

If, on the contrary, the influence of the inferior centres predominates, the materializations will be vague and inchoate.

Before concluding this chapter, one more phenomenon of externalized motivity remains for

us to mention—namely, *the transit of solids through solids.*

It must be confessed that this is one of the most staggering of psychic facts, seeming, as it does, to constitute an absolute negation of the Laws of Physics! Yet Dr. Pogorelsky, of St. Petersburg, as a result of his experiences at a series of séances, held in the winter of 1895-1896, with the Russian medium, Sambor, declares himself fully convinced of its truth.

The story is narrated, at considerable length, by Dr. Joire,[1] to whom Pogorelsky himself communicated it.

Omitting some irrelevant details and redundances, the salient points of the problem are as follows :—

At a séance, conducted by Sambor, under the auspices of the Spiritualist Society of St. Petersburg, Dr. Pogorelsky had been considerably interested, as well as mystified, by the inexplicable fashion in which a cane-bottomed chair was transported across the room and suspended on his (Pogorelsky's) arm.

With a view to investigating the phenomenon under more convincing conditions, the doctor arranged for some séances to take place at his own residence, and to be attended by persons who were not only *unacquainted* with Spiritualism, but, also, for the most part profoundly *sceptical* concerning it.

The sitters, who varied in numbers on different occasions, from twelve to twenty-two, included doctors, lawyers, inventors, mathematicians and army doctors; and, before this critical company,

[1] *Des Phénomènes Psychiques et Supernormaux* (Paris, 1909). *Psychical and Supernormal Phenomena; Their Observation and Experimentation.* By Dr. Paul Joire, Translated by Dudley Wright. W. Rider & Son, Ltd. 10s. 6d. net.

the medium was called upon to display his powers under more or less severe test-conditions.

During an earlier portion of a séance, held on April 4th, 1896, Dr. Pogorelsky himself had been seated next to the medium, and the phenomenon of the suspension of the chair had been successfully reproduced, although the hand of the medium had been held, during the whole time, in that of the doctor, with the fingers interlaced, so that it would have been impossible for them to have been separated, even for a single instant, without Pogorelsky's knowledge.

The experiment, however, was far from satisfying the sceptical audience who, Pogorelsky tells us, suspected not only the medium, but also the doctor himself, of deliberately attempting to make a mystery.

A change was, therefore, made in the arrangement of the circle, and Sambor was seated between two avowed unbelievers—Mademoiselle O—— and M. Maxime W——.

Mademoiselle O—— held the right hand of the medium firmly in her own; while his left was attached to M. Maxime W——'s by means of a long strip of cloth, which was wound round and round the fingers, tied in several places and sealed at each end.

We now (continues Dr. Pogorelsky) awaited results, while I, in order to put Sambor at his ease, warned the company that, even if this experiment should fail, it would be no final proof that all such experiments were necessarily useless, or all séances unprofitable!

At the end of about ten minutes, we heard the accustomed agitated movements of the medium, when in semi-trance, and then suddenly Mademoiselle O—— exclaimed that a chair was hanging upon her left arm.

This was, indeed, found to be the case; and Mademoiselle O—— declared positively that she had not, for a single instant, released Sambor's hand.

The sitters, however, professed themselves dissatisfied with this experiment also, as Mademoiselle's hand had not been actually tied to that of the medium; and there was a unanimous demand that a fresh trial should be made, and that Sambor should be required to suspend the chair on the arm of M. Maxime W——.

This, under the circumstances, seemed a manifest impossibility; but, nevertheless, scarcely a moment later, the astonished voice of M. W—— was heard ejaculating: "The chair is on my arm!"

The transit, in fact, had been accomplished, to the complete mystification of all present, and without disturbing a single knot or seal in the bonds of the medium.

A curious detail in the case was the apparition of a bright light, resembling an electric flash, which was alleged by some of the eye-witnesses, Pogorelsky included, to have been seen, passing from the body of one of Sambor's neighbours into that of the other.

In short, it would appear that, however incomplete the evidence of this amazing séance may seem to outsiders, it furnished those who attended it with what they regarded as sufficing proof of the passage, without disintegration, of one solid body through another.

It may be further noted that Professor Zollner of Leipzig seems to have obtained very similar results with the American medium Slade; the medium, on that occasion, being bound with a cord, knotted in five places and sealed at either extremity.

As an explanation of these phenomena, the following theory is sometimes put forward:—

Since all bodies are known to be composed of atoms, separated from one another by infinitesimal interstices or gaps, the transit of solids through solids may be effected by means of these interstices, which would thus provide an invisible line of route for the traversing body.

This is certainly a feasible suggestion; but it must be confessed that it leaves us wondering why, if this is the case, the line of route should be only available in the presence, and with the assistance, of a Sambor or a Slade; while ordinary individuals are powerless to effect such transits!

The existence of some exceptional power, which those persons whom we call *mediums* alone possess, or are able to exercise, seems a necessary assumption.

But whence this power is derived, and of what nature or character it may be said to be, is a problem which future research may, indeed, elucidate, but which, up to the present time, remains insoluble.

CHAPTER XIV

THE PHENOMENA OF MATERIALIZATION—THE PSYCHIC DOUBLE

THE problem which is now about to engage our attention is one of supreme importance in the history of psychic science.

It is obvious that if the possession by man of another body, more subtle and immaterial than his physical one, ordinarily invisible, but capable of occasional materialization and manifestation, is once established as a fact, such phenomena as telepathy, *telekinesis* and levitation are no longer open to the slightest doubt, but follow as necessary corollaries to the main conclusion.

That the existence of the astral body formed part of the belief of the ancient world is evidenced by the well-known wall-paintings in Egyptian tombs, wherein the psychic double, or *Ka*, is frequently represented as hovering near the mummified physical body of the dead. In our own day, clairvoyant mediums have instanced certain mysterious incidents and apparitions, as seeming to postulate the existence and active agency of an astral body.

This subject, and the problems connected with it, had previously received but scant attention of a serious and systematic nature, until, at the beginning of the present century, it attracted the eager intellect

of De Rochas, who opened up a new field of enquiry in this direction.

De Rochas' interest in materialization was aroused almost by chance, under the following circumstances :—

We have already had occasion to speak of Madame Lambert, the hypersensitive subject with whom so many of De Rochas' experiments were carried out.

One day, this woman came to him in a state of considerable excitement, and narrated a strange story of her own personal experience with " a ghost."

The phantom had first appeared to her, one night, when she was retiring to rest ; and at sight of the pale unsubstantial form hovering over her, her terror had been so intense that she had sprung into bed and covered her head with the bedclothes, nor did she venture to look out again. At length from sheer weariness, she fell asleep.

The following night, about the same hour, there was a recurrence of the apparition ; and after this it reappeared for several nights in succession. Madame Lambert's alarm began to subside and she grew accustomed to her strange visitant who, on closer inspection, she perceived, not only to have nothing malignant in its aspect, but also to bear a certain resemblance to herself.

De Rochas listened attentively to the story, and was irresistibly led to the conclusion that what Madame Lambert had seen was no *ghost* (in the time-honoured sense of that word !) but her own externalized astral body.

A series of careful experiments, which he thereupon commenced, had the effect of convincing him

of the genuineness of the phenomena, as well as of familiarising him with the conditions of their occurrence. He was, himself, unfortunately, interrupted in these investigations ; but they were taken up and continued by another careful scientific observer, M. Hector Durville, in whose work I have myself been privileged to share ; and who, in the year 1909, published the results of some of his experiments in a remarkable book, entitled, *Le Fantôme des Vivants.*

Before proceeding to recount my own experience of M. Durville's methods, it may be desirable to give a brief summary of the main principles of the phenomenon of materialization.

(In this connection, it must be borne in mind that certain abnormal persons possess the faculty of *self-materialization ;* and that it is to this *spontaneous* power of theirs that we have to look for the explanation of many otherwise inexplicable incidents, such as the apparitions in haunted houses.

With these latter, however, we intend to deal in a separate chapter ; and our present observations must be understood as applying solely to *induced materialization ;* that is to materialization as the result of experiment.)

The process is thus described by M. Durville :

> Two vapour-like columns make their appearance on either side of the subject, these unite, and become more or less luminous ; they then gradually assume the aspect of a human figure, in which a marked resemblance to the subject will be discerned.
>
> If, after this result is obtained, magnetic passes should still be persisted in, the resemblance will increase, until the phantom can truthfully be described as the exact " double," or replica, of the subject, whose actions and

gestures it now reproduces, and to whom it seems united by an invisible cord.[1]

It is unnecessary to enter here into any lengthy discussion as to the composition of this psychic double, or of the actual materials which have gone to form its integral parts.

It would seem, at least, a natural inference that since such phantoms emanate from the intelligent part of man (the human mind and will), they themselves must possess a centre of intelligence ; in other words, a brain.

The materialization does not, seemingly, extend to the lower portions of the body, and the phantom, whose movements resemble gliding rather than walking, possesses neither feet nor legs. As for clothing, the whole form, with the exception of the face, appears to be enveloped in a transparent drapery, somewhat resembling gauze.[2]

These subjective personalities, though they possess a certain liberty of action, are generally subservient to the will of the experimenter, who, if he desires decisive and important phenomena to take place, should continue to make magnetic passes without intermission for some little time, in order to augment the vital force which the phantom derives from the magnetized subject ; for it is on this force (with the addition of some supplementary energy supplied by the more susceptible of the persons present) that its vitality and power of movement depends. The subject, though apparently inanimate, is keenly sensible of all that relates to the phantom. Indeed, the double has become, for the time being, the real self and sensitive Ego of the sleeper.

[1] Phantoms produced *spontaneously* frequently bear little or no resemblance to the subjects who produce them.

[2] It has been noticed, however, that doubles produced by spontaneous externalization appear to be clothed in garments similar to those of the medium from whom they emanate.

Let me give an instance of this, taken from my own personal experience :

At a séance held on November 29th, 1910, at which I was present, M. Durville had hypnotised Madame Lambert, and her vital force had externalized in the shape of a double.

At the suggestion of M. Durville, I took a flask of ammonia, and thrust it under the nostrils of Madame Lambert, who remained motionless, and quite unconscious of my action.

I then held the same flask to the nostrils of the double, when immediately Madame Lambert uttered an exclamation and complained of the pungent odour.

A similar experiment was made with a flask of spirit of camphor, and similar results were obtained —Madame Lambert noticing nothing when the flask was held to her own nostrils, but sneezing violently when it was offered to her double.

On another occasion, when M. Durville had produced materialization with a subject named Léontine, Dr. Pan-de-Martin took his watch and held it, first to the right and next to the left ear of the subject, without producing the slightest effect. But when the watch was held to the ear of the phantom-double, Léontine became at once conscious of the ticking.

It must, of course, be frankly confessed that experiments in materialization are not invariably successful.

A powerful light, for instance, will occasionally prove a hindrance to the production of phenomena ; and although I myself must own that I am profoundly disinclined to regard phenomena produced in darkness as of any evidential value, I am,

nevertheless, compelled in fairness to admit that luminous vibrations may have an unfavourable effect on the constituent elements of a phantom.

We know that these vibrations have occasionally proved an obstacle, even in experiments of physical science. M. Bouquet de la Grye, of the Academy of Science, informs us, for example, that the transmission of the Hertzian Rays takes place with much more ease and rapidity in darkness than in light.

Temperature would also seem to influence the production of psychical phenomena. An atmosphere laden with moisture, or surcharged with electricity, may constitute an obstacle to a satisfactory séance, and the same applies to intense cold.

Another antagonistic condition is noise; such, for instance, as is produced by a street full of traffic.

It is therefore desirable to make sure of obtaining a quiet room, and a moderate temperature before attempting any delicate or difficult experiment. It should further be borne in mind that serious experimenters of any kind are apt to resent the presence of inquisitive idlers. Pasteur worked in solitude, or in the company of his assistants only, and would admit no visitor to his laboratory.

There are still more cogent reasons, as it seems to us, why experiments in psychical science should be safeguarded from frivolous or unsympathetic intruders. Only the serious seeker after truth should be permitted the right of entry.

When, in the autumn of 1910, I myself applied to M. Hector Durville for permission to take part in his investigations, he, at first, showed some little

hesitation ; but on my assurance that I came, not as an idle onlooker, but as a fellow-worker, who had already made some progress in the study of psychic problems, and desired further illumination, he not only readily acceded to my request, but offered me every facility for personal investigation and for the strictest scrutiny of his methods.

" I do not wish you," said he, " to take anything on trust. Examine everything as freely as you like. Behave as if I were a stranger, for whose honesty you are not prepared to vouch ! "

I, for my part, took him at his word !

The room in which he was accustomed to work is a simply furnished book-lined study, so familiar to the many persons who in recent years have visited him there. It is certainly not a room which has anything very secretive or mystifying about it ! Nevertheless, I examined every corner of it most carefully in my search for possible hiding-holes, hollow panels and the like. Nothing escaped my notice ; and I flatter myself that even the great conjurer Houdin might have been somewhat embarrassed by such thorough and uncompromising *espionage !*

The séances usually took place on Tuesday evenings ; and every night, on returning home, I wrote down in my *Journal* an exact account of the proceedings. The following is a faithful transcript of these notes, without additions or embellishments :—

(I should add that I have confined myself to a record of those séances which were held in a sufficiently good light to enable me to follow what was going on ; and that I have passed over in silence the

few occasions when the subject, either on account of personal fatigue, or some unfavourable atmospheric conditions, requested that the room should be darkened.

I have also omitted any mention of séances at which nothing of interest took place.)

With this introduction, I shall allow the *Journal* to speak for itself without further comment.

November 8th, 1910.

Three persons present at this evening's séance, in addition to M. Durville and the subject, Madame Lambert.

I was seated opposite the subject. On the left stood an armchair (intended for the double) ; and, a little to the right, a table, made of white wood, on which were placed various objects.

The séance commenced. M. Durville magnetized the subject ; and, little by little, the psychic double materialized—the process of materialization taking about twenty minutes.

The phantom being fully formed, telekinetic phenomena began to occur. At first these were of a trifling character, then, suddenly the table was violently propelled nearly four feet in my direction. At the same instant, Madame Lambert, exhausted by the effort made by her externalized self, sank, in a state of collapse, into the arms of M. Durville, and the utmost efforts of his professional skill were needed to revive her.

November 15th, 1910.

The same persons were present as at the preceding séance and there was the same arrangement of the objects in the room.

Before the commencement of the séance, we marked, with a piece of chalk, the exact position of each article of furniture, etc., so that any displacement could be afterwards verified precisely. I had also a small electric

pocket-lamp which I used to examine closely every object on the table.

During the séance, several acts of telekinesis took place, and the table was again displaced, though less violently than on the previous occasion.

November 22nd, 1910.

Besides the usual spectators, there were present at this evening's séance four other persons—foreigners, one of whom was an Italian physician.

The séance promised to be specially interesting, for two subjects were to be materialized simultaneously: Madame Lambert and Madame Cornille. The latter was a young woman, in excellent health and spirits, and possessing absolutely none of the characteristics of the typical medium. It was as if her materialized double and that of Madame Lambert joined their psychic forces to produce varied and remarkable phenomena.

The table tilted up, moved some distance out of its place, and bounded along the ground, as if it were practising dance-steps.

A great piece of wood came whizzing through the air, and struck my neighbour on the leg, so that he cried out with pain.

A sponge was seized, and flung up to the ceiling, and a hand-bell, which was standing on the table, rang several times.

November 29th, 1910.

Madame Lambert was the only subject whose double was externalized. The presence of Madame Cornille seemed, in some curious way, to distract the attention of the phantom, and to prevent the occurrence of serious phenomena.

The only incident of interest was that of the flasks of ammonia and camphor, related above.

January 5th, 1911.

Materialization, with Madame Cornille as subject.
Monsieur Cornille and myself the sole spectators.
On the armchair, near the subject, a plate, full of flour

was placed. The phantom refused to sit down upon it, and deftly moved the plate, without upsetting the contents.

Each time the phantom approached me, I was conscious of a delicious odour.

January 10th, 1911.

Again a very small company. Materialization with Madame Cornille. The phantom displayed great activity, removed a book from the bookcase, and threw it on the floor; it also seated itself on my left knee, at which I experienced a faint pricking sensation. In the course of the séance M. Durville asked the subject if her whole intelligence and faculty of sensation had been transferred to the phantom. Madame Cornille replied: "My entire personality has been transferred to it." Again, M. Durville asked her if she believed that, in the event of her death, the double would expire also. To this, she answered in the negative.

January 17th, 1911.

The same persons were present as at the preceding séance. The double of Madame Cornille was materialized, and, as on a previous occasion, removed a book from the bookshelf and placed it on a chair.

The phantom then seated itself on my left knee, where it remained for some seconds.

Subsequently, I experienced a complete loss of power in the leg and thigh; and when I attempted to walk, could only do so with difficulty. These disagreeable effects continued for, at least, an hour and a half, and had not completely disappeared when I returned home.

There were other séances, which, though little of real importance occurred at them, are yet memorable for isolated curious incidents.

On one occasion, the double of Madame Cornille moved a footstool across the room and placed it under my feet. The stool seemed to glide through space of its own accord; but when I examined it,

I found nothing to explain its weird behaviour. It was, in all respects, an ordinary footstool.

Again, on an occasion when the doubles of Madame Lambert and Madame Cornille had materialized simultaneously, an antagonism appeared to arise between them, and a kind of struggle took place. Madame Cornille was heard to cry out as with pain and terror, and when she awakened from trance one of her wrists was discovered to be severely bruised and swollen.

Such, in brief, are the occurrences at which I was present, and for which I can personally vouch.

Not being myself a psychic, I did not actually *see* the materialized doubles, but I was aware of their presence, witnessed their actions and followed the course of the phenomena of which they were the cause.

I saw the movement of objects, without contact : e.g. the table revolving and pirouetting ; the books taken from the bookcase and cast upon the ground ; the footstool gliding along the floor.

The phenomena were invariably produced under the most simple and ostensible conditions possible ; and without the aid of any dark cabinet or concealing curtains.

In addition, there was always sufficient light for me to observe what was going on ; and I took all necessary steps for the verification of the facts.

Although De Rochas and Durville were the first to establish scientific proof of the process of materialization, and to investigate its various stages, it is necessary to remember that Sir William Crookes had, at an earlier period, familiarized himself with some of the phenomena of *spontaneous*

materialization, as manifested in the case of D. D. Home, and of the famous female medium, Florence Cook.

On this subject, Sir William delivers himself of the cautious opinion that the phenomena of spontaneous materialization are of such exceedingly rare occurrence, and such apparently trifling causes are sufficient to interfere with their manifestations, he had but few opportunities of observing them under satisfactory conditions.

He tells us, however, that on one occasion, during a séance held with Home, at Sir William's own house, he (Sir William) observed a movement of the curtains of a window, at a distance of about eight feet from Home ; and that, immediately afterwards, all those who were present discerned a shadowy semi-transparent figure, standing in the embrasure of the window and moving the curtain with its hands.

On another occasion, when Home was again the medium, a phantom shape emerged from a corner of the room, took up an accordion, and commenced to play on it. This apparition remained visible for several minutes, and was seen by all the persons present, who, at the same time, kept the medium in full view, so that there could be no question of substitution of the one for the other. Presently the phantom approached a lady who was seated at a little distance from the rest of the company. She uttered a little cry, and the figure immediately disappeared.

At a later date, Sir William had the good fortune to be an eye-witness of the remarkable phenomena produced by Florence Cook

This young and gifted girl, one of the strongest mediums the world has ever seen, materialized spontaneously, whenever she was in a state of trance.

It is a peculiarity of phantoms materialized in this manner that they are visible to everyone, and not to psychics alone. Moreover, Miss Cook's materializations were of an unusually complete and tangible kind; and her famous double (known as "Katie King") had all the appearance of a living person.

Sir William has left a lengthy account of his experiences at séances with Miss Cook, which, to avoid all possibility of trickery, he caused to be held at his own house.

The story has been frequently retold, and is now sufficiently familiar to all students of psychic phenomena. We shall, therefore, confine ourselves to an outline of the most essential points.

On entering the dark cabinet, Miss Cook almost immediately passed into trance, and shortly afterwards, her double would materialize, and remain visible for some length of time.

On one occasion, Sir William tells us, he was called by "Katie" into the cabinet for the purpose of lifting the inanimate medium into a more comfortable position; and, whilst thus engaged, he distinctly saw both "Katie" and Miss Cook—the former in her customary robes of white, the latter in a black velvet dress.

On another occasion, he carried a lamp with him into the cabinet, and directed it upon the figure of "Katie," while, at the same time, he held the hand of Miss Cook, who was lying, in trance, on the floor.

Sometimes also, the medium and the double would

be seen simultaneously, by as many as seven or eight persons together ; and by the full light of an electric lamp.

The double, which was, in all probability, an emanation from the subliminal mind of Miss Cook, bore a certain amount of resemblance to her. But there were also marked differences between them noticeable to all who observed them both, and constituting sufficient proof that they were not one and the same person. " Katie " was fair, Miss Cook was a brunette. Katie's skin was perfectly smooth, whereas Miss Cook had a scar on her neck. Katie's fingers were longer, and her face larger than the medium's.

In addition, there were distinguishing points which Sir William, as a physician, could not but detect ; and he accordingly reports that Katie's pulse beat at a considerably lower rate than Miss Cook's, and that no sign of the lung weakness, from which the medium was suffering, was perceptible in the double.

It may seem strange to speak of a phantom as possessing such material organs as lungs or pulse ! But we must remember that there are various degrees of materialization ; and that the process does not necessarily suffer arrest at the gaseous or fluidic stage. A double, that is to say, may acquire a more or less substantial body.

At a séance held on November 28, 1873, the following conversation on the nature and origin of these psychic doubles took place, between Katie and Dr. Gully, the director of a medical establishment at Great Malvern.[1]

[1] Presumably, the Malvern " Hydro." (*Translator's note.*)

Dr. Gully : Is it possible for you to explain to us the nature of the force by means of which your body is built up and disintegrated ?

Katie : No ! It is not possible.

Dr. Gully : Does the force partake of the nature of electricity ?

Katie : No ! Those who say that it does are talking nonsense.

Dr. Gully : But has it no name by which it can be described ?

Katie : Will-Power ! That is the best name I can give it. Psychic bodies are built up, and dissolved again, by an exertion of the medium's *will.*

Dr. Gully : Where do you go, when you disappear ?

Katie : I re-enter the body of the medium and restore to it the vitality which I took from it, when I materialized.

It would seem that, for the present, we shall have to rest content with some such explanation as this ; since a more explicit one is not yet forthcoming ; nor indeed, in the present state of our knowledge, could it be regarded as justifiable.

We may note, at least, that the return of the double to the body of the medium and the restoration to the latter of the vital powers, which had been drawn from it in the process of materialization, are sufficiently well-proved facts, which are borne out by the investigations of De Rochas and Durville.

The mediumistic powers of Miss Cook continued at their height for a period extending over three years ; and during the latter part of that time Sir William, who had completely gained the confidence

of the medium, enjoyed greatly increased facilities for observation, and succeeded in taking several photographs of "Katie," including one in which she and Miss Cook appear side by side.

Although we have by no means exhausted the various points of interest connected with this famous case, limitations of space oblige us to leave it here, and to pass on to consider other cases of materialization, which have not attained the same degree of notoriety, but which, nevertheless, are not devoid of evidential value.

Another English medium, famous in her day for her materializations, was Miss Fairlamb.

In the spring of 1877, this lady held a series of séances at Newcastle; and the phenomena witnessed at one of them so deeply impressed an Englishman named Austin that he communicated to a well-known London spiritualistic journal an account of his experiences.

He tells us that at a séance held on April 8th, 1877, there were, besides the medium, eight persons present—one, a woman, and the remaining seven, men.

On the arrival of the medium, two phials, one containing liquid paraffin and the other, cold water, were carried into the room in which the séance was to be held, and placed in front of the cabinet, at a distance from it of about two feet.

The entrance to the cabinet was closed by a green woollen curtain, one end of which was attached to the wall, from whence it descended to the ground, in a semicircle, over a curved iron bar, thus forming a species of tent.

A minute investigation both of the cabinet and

the phials having taken place, the medium entered the cabinet. She had not failed (says Mr. Austin) to notice that one member of the audience was a stranger to her; and she accordingly made the request that every possible means should be taken to prove the reliability of the phenomena she was about to produce.

After the audience had sung a few simple melodies, the curtains slowly parted in the centre, and the head of a man, dark-haired and dark-eyed, was thrust forward into the aperture, and, again, withdrawn.

Then the curtains opened to their full extent, and all those present saw distinctly the fully materialized figure of a man, wearing a flannel shirt and white calico pantaloons. The figure was between five and six feet in height; spare, yet sturdily built, and giving an impression of great agility.

The figure took a chair which stood beside one of the company, and placed it in such a position that it made an opening in the curtain, sufficiently wide to enable the figure of the medium inside the cabinet to be clearly visible.

The materialized phantom then seated itself upon the chair and commenced to make movements with its foot.

During the fifteen minutes in which it was thus seen, the figure of the medium also remained clearly visible.

The psychic life of Eusapia Paladino, so rich in other respects, affords but few instances of complete materialization; and Dr. Joseph Venzano, in an article on materialization contributed to the *Annales des Sciences Psychiques* in 1907, comments on this

signal deficiency in that remarkable woman's powers.

Nevertheless Venzano records one occasion, on which Eusapia did materialize, under very remarkable conditions, in the presence of himself and Professor Morselli, Signor and Signora Montaldo, Signor Ernesto Bozzano and Signor and Signora Avellino.

The séance in question took place at Genoa, on May 1st, 1902, in the dining-room of the flat occupied by the Avellinos; the apartment at the time being well-lighted by a gas-globe suspended from the ceiling.

Previous to the commencement of the proceedings, Eusapia, in the presence of two ladies of the company, had completely undressed, and each article of her clothing had been submitted to a minute examination. The séance commenced at half-past ten in the evening; and, at first, the sole phenomena were those of levitation.

Later, materializations occurred.

We give the account of them, as far as possible, in Dr. Venzano's own words:

Eusapia entered the cabinet and lay down on a bed, to which Professor Morselli and Signor Avellino proceeded to tie her down securely, attaching her wrists to the iron bars on either side, passing the cord twice round her waist, and, finally, securing her feet to the iron traverse at the foot of the bed.

This operation completed, we took our places on the double line of chairs. The lamp was partially lowered, but there was still sufficient light by which to read a newspaper.

About a quarter of an hour passed without event; and then the table, which stood at about the distance of a yard from us, and a few inches from the cabinet,

suddenly set itself in motion, raising itself on two of its legs, and giving vent to several loud raps.

A little later, the curtains of the cabinet were violently agitated ; and there appeared, in the upper portion of them, a large aperture, through which we could all distinctly see the face of a young woman with the head and part of the body enveloped in some white material.

This apparition remained visible for about a minute.

After a short interval the table recommenced its automatic movements.

Then the curtains parted, as if they had been drawn back from within, and in the aperture appeared a much larger head—evidently that of a broad-shouldered strongly built man. This head was also enveloped in some white transparent stuff, through which, however, the features could be distinctly seen.

The apparition remained visible for a full moment. As the curtains closed, a clapping of hands was audible, in the interior of the cabinet, while, at the same time, the voice of Eusapia made itself heard, calling plaintively for Professor Morselli.

The Professor entered the cabinet and found the medium lying in the same position in which he had left her, with the cords still firmly securing her body and limbs.

The medium, who was in trance, was evidently suffering, and signified her desire that the cords binding her wrists should be loosened.

The Professor had considerable difficulty in accomplishing this, on account of the number and complicated construction of the knots.

The cords on the feet and body of Eusapia were left untouched.

The company being again seated, the cover of the piano was observed to open and close automatically, while, almost at the same moment, there appeared, outside the curtain, on the right hand, the form of a young woman, somewhat resembling the one we had seen previously.

The apparition several times inclined its head towards

us, as in salutation, then it vanished, and was succeeded by another, similar, yet with certain points of difference.

We noticed that the head and body were swathed in some white gauze-like material, and that one of the arms, which it repeatedly lifted, had the appearance of a stump.

Hardly had this figure disappeared than the voice of Madame Paladino was again heard, entreating Dr. Morselli to come and loosen the cords which bound her.

The Professor entered the cabinet for this purpose, and was amazed to find that the wrists of the medium, which he had previously freed, were again bound with the cord, which was now more firmly knotted than ever, and defied his efforts to unfasten it, so that one of the company was compelled to come to his assistance.

After this interruption, the sitters again resumed their places, the curtains again parted, and there appeared between them the figure of a woman holding a child in her arms. The woman appeared to be about forty years of age, and wore a white head-dress which, while it concealed her hair, left her features plainly visible. The child, so far as could be judged from the development of its head and body, appeared to be about three years of age.

Raised in the woman's arms, it inclined its head towards her, while she, for her part, gazed up at it affectionately. This apparition remained visible for fully a moment, and the spectators rose from their seats to observe it more closely. Before the curtain was again drawn, the head of the woman was thrust a little further forward, while that of the child moved to and fro from side to side. The child was seen to put its lips repeatedly to the woman's face, and a gentle sound as of infantile kisses became audible.

Meantime, the voice of Eusapia continued to be heard, raised in complaint.

Dr. Venzano himself entered the cabinet and found her lying as before, in a state of evident exhaustion

and pain. She breathed with difficulty, and her pulse was rapid and agitated.

In consideration of her condition, therefore, it was decided, at this stage, to suspend the séance ; and no more phenomena took place.

Dr. Venzano appends to his narrative some very judicious observations, in the course of which he calls our attention to the careful examination which the medium's clothing had previously undergone, and to the fact that the light, throughout the séance, remained sufficiently strong to make it possible to read the small type of a newspaper.

The extraordinary refastening of the cords which Professor Morselli had loosened naturally engages his attention ; and he asserts with conviction that it could not have been the work of Eusapia herself, who, secured as she was, would have been wholly unable to make the movements necessary for such a complicated operation.

Conviction of the genuine nature of the phenomena is also expressed by another competent eye-witness, Dr. Morselli.

We have already spoken of the phenomenon of *spontaneous* materialization, as within the power of a few exceptional persons, with whom, under certain conditions, it may manifest itself almost continually. Alexander Aksakof, in his *Animisme et Spiritisme* gives the following instance of this extraordinary gift, which occurred some years ago, at a school for the daughters of the Russian nobility ; situated near Riga, and under the directorship of a M. Buck.

The school in question had engaged on its staff

of teachers a young Frenchwoman, named Emilie Sagée. Mademoiselle Sagée was a blonde of pleasing appearance and engaging manners; of a slightly nervous temperament, but, to all appearances, enjoying perfect health.

Shortly after she had taken up her duties at the school, strange rumours began to be current among the pupils concerning her. It was whispered that she had been seen simultaneously in more places than one! One day, for instance, when she had been giving a blackboard lesson, the pupils in her class had seen *two* Mademoiselles, standing side by side at the blackboard, and making the same gestures.

On another occasion, whilst Mademoiselle Sagée was engaged in fastening the dress of one of the pupils, Mademoiselle de Wrangel, the terrified girl had beheld, in the mirror before which they stood, the reflections of *three* figures—that of herself, and of Mademoiselle Sagée; and *a third*—the double of the young Frenchwoman.

In fact, these bilocations continued for such a length of time, and were of such frequent recurrence, that the household began to get, more or less, accustomed to them, and to treat them more unconcernedly.

One incident, however, by its peculiarity, created a sensation, and led to the dismissal of the unfortunate governess. The circumstances were as follows:—

One day, a number of the pupils were assembled for an embroidery class, in a large room on the ground floor, the windows of which opened on to the gardens.

The girls—twenty-two in all—were seated round a large table, directly in view of the windows ; and, as they worked, they could see the figure of Mademoiselle Sagée, moving about the gardens and, according to her frequent custom, engaged in gathering flowers.

Presently, the junior mistress, who was in charge of the embroidery class, and who was seated at the upper end of the table was, for a moment, called away, whereupon, to their amazement, the pupils saw the phantom of the French governess come gliding in, and seat itself in the vacated chair, while the real Mademoiselle Sagée still remained in the garden, and continued her flower-gathering as before ! Only, to the eyes of the watching girls, her movements seemed to grow a little slower and heavier, as if she were conscious of a loss of vitality, an increase of fatigue. . . . As for the double, it remained, sitting silently in the armchair, until two of the girls, bolder than the rest, ventured to approach, and to attempt to touch it.

Their hands encountered a certain slight resistance. It was, as they described it, " as if they had stroked a piece of muslin." A few seconds later, the double vanished of its own accord.

This mysterious incident came to the ears of the parents and guardians of the pupils, and gave rise to so much gossip, that the director of the school found himself reluctantly compelled to give Mademoiselle Sagée notice of dismissal.

The young Frenchwoman, on her part, exhibited no surprise or resentment at his action ; only observing sorrowfully that it was no more than she had anticipated ; and that it was not the first occasion

on which her uncanny gift had been the cause of similar disgrace and loss to her.

The truth of this story is vouched for by M. Aksakoff, who obtained the details, first-hand, from several of the pupils at the school, and received permission to publish the names of his informants.

The extraordinary fact of materialization would therefore seem to be sufficiently well established. The evidence for it is considerable ; and drawn from credible sources.

In conclusion, we may note that this evidence goes to show that materialization may occur as the result of (1), prolonged magnetization (2), an inherent faculty, which is possessed by certain abnormal persons, and is exercised by them, with more or less frequency, and without apparent determinant cause.

CHAPTER XV

HAUNTED HOUSES AND POLTERGEIST PHENOMENA

IT is obvious that the study of the phenomena of materialization, which we dealt with in the preceding chapter, throws considerable light on the subject of the present one : namely, on the mystery of " haunted " houses.

We have all read authenticated stories of such hauntings, in the newspapers ; or have heard them narrated. The incidents recorded are not, as a rule, distinguished by originality ; and the occurrences follow a familiar, almost hackneyed, course.

We hear of meaningless and violent disturbances ; of objects moved from their places, thrown to the ground, hurled to considerable distances or, it may be, unaccountably disappearing, as though carried away by invisible hands. The panic-stricken tenants communicate with the police ; and there follows an exhaustive official search of the premises. . . . It is not to be wondered at that this search should be without effect, and should leave the problem of the disturbances as insoluble as ever ; for the phenomena of " hauntings " have, without doubt, an origin, akin to those of *telekinesis ;* only, in the one case, we have to deal with a *known* medium, producing orderly and coherent manifestations and, in the other, with an *unknown* force, apparently

quite irresponsible and undirected, whose activities seem to be entirely without aim or object, like the pranks of some rough and mischievous schoolboy.

Innumerable instances of this kind of "astral horseplay" are cited by Aksakoff, in his *Animisme et Spiritisme*, and by Louis Figuier in his *Histoire des Merveilles;* while the voluminous *Annales des Sciences Psychiques* abound with similar tales of wonder.

Not to weary the reader, however, or to make this chapter of undue length, we have selected sparingly from this plethora of material, and will content ourselves with citing four examples of *Poltergeist* phenomena, each of which, in addition to possessing considerable intrinsic interest, is thoroughly well-authenticated.

The first of these examples is taken from the personal experience of my friend, M. Durville, of whom the reader has already heard.

During the time that I was assisting M. Durville with the séances recorded in the preceding chapter, I received an invitation to accompany him for a week-end to a house at Montmorency, which he had taken for the summer, for himself and his family, but which had become the scene of extraordinary disturbances.

He went on to tell me that he suspected these disturbances to be caused by the unconscious mediumship of a boy, who had been confided to his care, and who was, at the time, his guest.

The boy—whose name was Raymond—was between fourteen and fifteen years of age, and to all appearances, a quite normal and ordinary lad. He had, however, been a source of great anxiety

to his friends, who had sent him to M. Durville to be kept under observation. Wherever he went, strange phenomena accompanied him ; and it had been found impossible to retain him as a pupil at the school to which he had been sent in Yonne.

Circumstances unfortunately prevented me from accepting M. Durville's offer ; but, on his return from Montmorency, he narrated to me his experiences, of which he also sent an account to the *Journal du Magnétisme.*

On three different occasions, he spent forty-eight hours in the house at Montmorency, entirely alone with the boy Raymond ; and on each occasion the occurrences were substantially the same.

Needless to say, M. Durville maintained throughout a critical, not to say, sceptical, attitude towards the phenomena ; and submitted them to careful scientific tests.

What follows is, substantially, taken from notes made at the time by M. Durville himself. The notes begin with the first morning after rising and dressing.

At half-past nine, I turned off the electric light at the main, and requested Raymond to come downstairs with me.

I made him precede me ; then followed him out of the bedroom, and closed the door. After I had descended a few stairs, I turned back again and took another careful look round the room we had just left, in order to assure myself that everything was in its place, and undisturbed. Satisfied of this, I went downstairs, where Raymond and I remained together for about a quarter of an hour. On going upstairs again, at the end of that time, we found the electric light turned on ; and the gas-lamps in the kitchen also burning brightly. I extinguished all the lights, and again turned off the electricity at the main.

We then returned to the dining-room. In less than half an hour, the electric light was turned on again about twenty times, and the gas-jets were relighted as before, in the upper rooms. During that time Raymond did not quit the dining-room for a single instant.

So much for the events of the forenoon !

Later in the day, while M. Durville and Raymond were resting on their respective beds in the bedrooms, their *siesta* was disturbed in the following manner :—

Suddenly (says M. Durville) a drawing-portfolio and several sheets of paper which lay on the top of a shelf above my bed were violently thrown off it, and carried several feet in the direction of the window.

A flat-iron standing on the shelf was also hurled in the same direction, fell heavily on the carpet, rebounded, and finally settled on a heap of books and papers, near the window.

The noise awakened Raymond, who got up, and began to dress himself. As he was thus employed, the flat-iron rose from the heap of books, bounded towards him, and passed under my bed.

Some things belonging to Madame Durville had been thrust into a portmanteau which stood on the shelf. These were now whirled across the room and fell upon my bed.

Then, before we could gather them up, the bar of the fire-grate, together with the cinders and burnt paper inside it, was violently thrown in our direction, falling on the bedside carpet and scattering the cinders on my bed.

I replaced the bar in the grate, while Raymond began to gather up the burnt paper. Simultaneously, the bar rose again in the air, fell on the carpet, and broke into several pieces.

Annoyed and wearied, we both beat a retreat to the dining-room, shutting the bedroom door behind us.

While downstairs, we heard a heavy noise in the

bedroom, and, on going up to investigate, found the mattress of my bed thrown out upon the floor.

At last, night came. We prepared to retire. Several times during the day, the mattress had been cast from my bed to the ground ; and it was there that we found it, when we went upstairs.

I requested Raymond to go, first, to his own bed, and then I commenced to make my own.

The mattress was again mysteriously thrown on the ground ; and I was obliged, more than once, to remake the bed, before I could, finally, lie down to rest.

These and similar phenomena—at once brutal and ridiculous !—were repeated, *ad nauseam* during M. Durville's three visits to the house. On one occasion, when violent knockings made themselves audible beneath this bed, M. Durville attempted to investigate the mysterious force ; and suggested that answers should be given by means of a favourite typtological code, namely, *one* rap to signify *Yes* and *two* to signify *No*.

As a result the following " conversation " took place :—

M. Durville : Is this the work of some personal intelligence ?

Answer : One rap.

M. Durville : Is it that of a dead person ?

Answer : Two raps.

M. Durville : Of a living person ?

Answer : One rap.

M. Durville : Is the person present ?

Answer : One rap.

M. Durville : Is the person, Raymond ?

Answer : One rap.

In brief, Mr. Durville formed the conclusion that the phenomena were produced by *the externalized motor power* of Raymond ; the externalization taking place independently of the medium's will, and entirely without his knowledge.

The gross absurdity and want of motive by which such phenomena are often characterised may be partly explained by the fact that the agent in the case is, usually, a very young and immature person —a boy or girl, for example, in the early teens.

Besides, as we have already said, the phenomena take place without the agent's conscious co-operation ; and, consequently, the lower cerebral centres are alone concerned ; and the result is meaningless and incoherent.

Our second example of a " haunted " house is taken from De Rochas' *L'Exteriorization de la Motricité ;* and rests on the authority of M. Maxwell, who communicated the facts to De Rochas.

In this case the house in question was a large manorial farm, situated on an estate known as La Constantinie, in the Commune of D'Objat (Corréze).

M. Maxwell describes this house in some detail. It stood on the flank of a hill, and was an old-fashioned roomy dwelling, built foursquare.

On the first floor, was a great kitchen, extending the whole length of the building, a dining-room and a bedroom. A left wing (on a somewhat higher level) contained four rooms : two large bedrooms, one smaller one and an ante-room or corridor.

Above these was a loft, used as a granary.

At the time of the occurrences now to be related, the household, in addition to a number of farm-

servants,[1] consisted of the mistress, Madame Faure, described as a well-educated and intelligent woman, energetic and practical; her mother-in-law, an old lady of eighty-five, physically feeble, but in possession of all her faculties; and a young maidservant, named Marie Pascarel, a thin slip of a girl very undeveloped for her seventeen years, but strong, intelligent and with an unblemished character for honesty. (It may be added that this girl came of a somewhat eccentric family, and that one of her sisters was a somnambulist.)

The strange phenomena commenced in May, 1895. Unaccountable rappings were heard on the wall which separated the dining-room from the bedroom of the elder Madame Faure; and one morning the old lady observed to her daughter-in-law that she thought her bed must have been pushed up too close against the partition, so as to come in contact with it.

This seemed at first a sufficient explanation for the noises, and little importance was attached to the matter. But the next day the rappings recurred, and Madame Faure herself heard them distinctly. Two days later, when the rappings had been particularly violent, Madame Faure, going into her mother-in-law's room, found the bedclothes thrown pell-mell on the floor; while, in another room, the furniture had been thrown about and various objects unaccountably displaced; among them, a crucifix, which had been taken from its nail on the wall, and cast on the ground.

Unable, after investigation, to discover how these

[1] These servants do not appear to have slept on the premises. (*Translator's* note.)

and other acts of motiveless mischief had been perpetrated, Madame Faure became uneasy; and on the following night arranged for her mother-in-law to sleep with her. Marie Pascarel also slept in the room, which was the small one in the left wing, already described.

The night passed peacefully; but in the morning, the disturbance redoubled. Blows resounded on the door of the loft; articles of furniture were thrown about and crockery broken.

The three women were, by this time, thoroughly alarmed. They were alone in the house—the farm-servants being at work in the fields!—and it occurred to them that the disturbances must have some supernatural origin.

Visits from various neighbours reassured them slightly; but, soon, the manifestations began to occur in the presence of the visitors, who, in their turn, became alarmed.

For instance, a young married woman, named Amedée Madrias, who had come to see the Faures one morning, and who was sitting in the great kitchen, was startled by seeing the cover of a soup-tureen, which stood on the chimney-piece, precipitate itself violently into the middle of the room.

Later in the same morning, bowls, plates, glasses and dishes were snatched, as if by invisible hands, from the kitchen-shelves and hurled to the ground, where they broke to atoms. A wooden bottle was thrown from the cupboard to the feet of Madame Madrias, who, from her position in the room, was able to observe the movements of all the persons present, and who found it impossible to explain how the bottle could have been thrown down.

The disturbances on this day concentrated in the bedroom occupied by the Faures.

Madame Faure's bed was overturned; a glass broken and newspapers and magazines from the cupboard scattered about the floor. Towards three o'clock in the afternoon, after considerable damage had been done, the disturbances ceased.

A few quiet days followed. Then, on Thursday, May 30th, the manifestations commenced with increased violence.

Early in the evening, the bed of Madame Faure the elder moved without anyone touching it; and her chair was overturned.

At supper-time, pieces of wood were thrown about in the kitchen, striking Madame Faure, her mother-in-law and one of the servants.

Everyone by this time was thoroughly terrified; and the Faures and Marie Pascarel went out to sleep with some neighbours.

On the following day, the Mayor of D'Objat, M. Delmas, was sent for. M. Delmas, a man of high standing and an esteemed official, was anxious to investigate the causes of the disturbances, and very unwilling to believe that objects could be moved without hands, in the manner described to him by the witnesses.

Entering the kitchen of the farmhouse, he placed some plates on the table, where there lay, already, a little hearth-brush. M. Delmas then seated himself by the hearth, with Madame Faure on his left hand. The young maidservant was occupied with some household task.

Under the very eyes of M. Delmas, the hearth-brush was seen to precipitate itself violently into

the fireplace, Marie being, at the time, at a distance from the table.

Shortly afterwards, Marie was told to get the lard from one of the wall-cupboards ; and no sooner had she opened the cupboard, than a wine-glass fell from one of the shelves and broke to pieces in the middle of the floor.

M. Delmas expressed his conviction that Marie, whose movements he was carefully watching, could not possibly have thrown the glass. His first idea about the disturbances had been that they were the work of malice. Now, he began to think that the movements of the various objects were spontaneous His surprise soon became tinged with uneasiness when he saw a pair of bellows, which was lying on a bench by the hearth, begin to glide along the bench of its own accord and (having successfully avoided the feet which the persons seated near thrust out to arrest its progress !) descend with a clatter on the floor.

Later, as the Mayor was preparing to leave the house, a large piece of wood was whirled through the air, and struck Marie Pascarel in the back.

Scarcely had M. Delmas returned to Objat when he was recalled to La Constantinie, by the news of an incendiarism there.

Thick smoke had been perceived issuing from Madame Faure's bedroom ; the room had been entered, and the smoke found to be proceeding from the bed.

It may be added that this was not the first incident of the kind. From time to time, during the period of the disturbances, smoke had been seen

to issue, in a quite unaccountable manner, from the skirts of the elder Madame Faure.

The phenomena seemed now to be becoming actually dangerous to the lives and limbs of the unfortunate household! Then, two days later, Marie Pascarel left the service of Madame Faure; and the two ladies returned to the farm, where no more disturbances were experienced. The unconscious cause of them was gone!

The facts of this curious case were carefully investigated by M. Maxwell, who, as a lawyer of long practice, and a public attorney, was experienced in the procedure of a judicial enquiry, and understood how to sift truth from falsehood.

In an account, written with all the punctiliousness of an experienced jurist, he discusses the possibility of fraud, on the part of Marie Pascarel, and decides against it. To produce the phenomena which took place would have required a gift of prestidigitation of the highest order, exceeding anything that it would be reasonable to ascribe to such a girl.

Moreover, at the time of the occurrence of some of the disturbances, Marie was not only under observation, but also at a distance from the objects which were displaced, capsized, or thrown to the ground.

Our study of similar cases makes it credible that this abnormal girl possessed the power of spontaneous materialization; and that the source of the disturbances must be sought for in the externalization of her motor power.

As usual, the phenomena are characterized by their childish mischief and their lack of purpose.

The outbreak of fire is a somewhat uncommon

occurrence ; but it is, unfortunately, not without precedent in such cases.

Aksakoff, in his already quoted work, *Animisme et Spiritisme,* cites several instances of spontaneous incendiarism ; among them the strange outbreaks at a farm in Ouralsk, which began with the apparition of floating luminous globes, and persisted for a period of six months.

Our next example is taken from a detailed account communicated to the *Revue des Études Psychiques,* by no less a person than the eminent Professor Lombroso.

The time of the occurrences was November, 1900, and the scene, a wine-shop in the *Via Bava,* Turin, the proprietor of which was a Signor Fumero.

On the morning of November 16th, the proprietor's wife, and his assistant, a lad of thirteen or fourteen, were together in the shop on the ground-floor, when, all at once, an extraordinary commotion arose among the wine-bottles, many of which capsized of themselves, moved out of their places, broke to pieces, and so on.

A kind of infernal dance was set up, in which the furniture and the kitchen utensils took their part.

The noise of cracking and breaking became terrific ; and Signora Fumero was so much alarmed, that her husband, who was absent from home, had to be sent for.

In the course of the day, under the eyes of several persons, tables, chairs, pots, pans and articles of clothing were flung hither and thither.

They were returned repeatedly to their places and repeatedly disturbed, while, in the under-

ground cellars, many of the bottles, both full and empty, were shattered without apparent cause.

A priest was summoned to exorcise the supposed evil spirit, and the premises were duly sprinkled with holy water; but without effect. The police were not only equally ineffectual, but were themselves molested, and disrespectfully bombarded by missiles hurled at them by invisible hands.

On November 22nd, Fumero's wife went away for three days, and the phenomena temporarily ceased, to be renewed on her return.

On the 26th, she again left home, but this time the phenomena not only continued in her absence, but increased in violence.

Signor Raynero—the proprietor of a bathing establishment in Turin, and a friend of the Fumeros—now came to stay at the wine-shop, to assist in investigating the mystery of the disturbances. The following is an account of his experiences during the time:—

On November 27th, I was in the shop parlour with Fumero, whose wife had gone to Nôle.

I and one other person were seated at a table together; while, in the adjoining room, the assistant was engaged in washing bottles.

The lad was in full view; and I myself did not lose sight of him for a single moment.

All at once, a pair of shoes, thrown from the direction of the kitchen, came flying through the air, and fell at my feet. I instantly sprang up; and, followed by Fumero, rushed towards the kitchen to discover who had thrown them; but no one whatever was to be seen.

The boy, during the whole occurrence, had not stirred from his place.

Another day, whilst I was in the cellar with Signor

Merini, an accountant, several bottles of wine toppled over, under my very eyes, and broke into fragments.

Merini suggested that this might be caused by the fermentation of the wine in the bottles; whereupon several *empty* bottles turned over of their own accord, and broke, in a similar way.

I can vouch for it that no human hands had touched any of the bottles.

Lombroso, when himself investigating the matter, was not content to take any second-hand testimony. He visited the "haunted" house and witnessed certain phenomena, of which he gives the following account:—

The first time I entered Fumero's cellar the place was in darkness; but the noise of broken glass, and of bottles rolling to my feet, was distinctly audible.

The bottles were arranged in five compartments or ranks, one above the other. In the middle of the cellar was a fairly large table, and on it I placed six lighted candles. The light, however, had no effect on the phenomena; and the bottles were rolled, as by unseen hands, in the direction of the table, and broken to pieces beside it.

In order to detect any possible trick, I made a close examination of the bottles, and satisfied myself that there was attached to them neither thread nor cord, by which their extraordinary movements could be controlled or accounted for.

After an interval of a few moments, bottles began to fall, in twos and threes, from the various ranks.

They descended quietly, and, as it were, deliberately, to the ground, in a manner which gave the impression that they were being carried in some unseen hand.

When I quitted the cellar, the sound of broken bottles was audible all around me.

Finally, at the end of November, the young assistant was sent away; and peace restored to the perturbed household.

Here again, it appears that the phenomena were due to the presence of an adolescent, whose motivity externalized spontaneously, and whose invisible "double" abandoned itself to senseless practical jokes.

This, at any rate, was the conclusion arrived at by Lombroso; the theory of trickery being ruled out by the evidence of the facts.

It is probable that the presence of Signora Fumero, whom Lombroso describes as in ill-health, and subject to hallucinations, contributed to the production of the manifestations, but that it was not indispensable is proved by the occurrence of phenomena, during her absence from home.

Our fourth and last example consists of a true, and hitherto unpublished, account of the strange experiences of a Parisian family in the early days of the Great War.

The head of the family, M. Boussoulade, occupies an important post in the Ministry of Finance, and is a man of the highest character, held in general esteem.

The following declaration is made by his wife, Madame Boussoulade, and certified as correct by the other members of the family, who were witnesses of the phenomena in question:

On July 1st, 1914, I left Paris, and went to stay at B—— in Auvergne, accompanied by one of my cousins, her children, and my own two little daughters, aged respectively nine and twelve.

We had been fortunate in securing a house for the summer, in a most charming situation; at the foot of a lofty *puy*,[1] and overlooking a large and fertile valley.

[1] Name given to the small hills of volcanic origin, which are a typical feature of the scenery of Auvergne. (*Translator's note.*)

The house itself, constructed from the ruins of a feudal castle, had little distinction of style, but its walls were thick, and there were some fine vaultings on the ground-floor.

Also having been inhabitated for many successive years by the same family, it was filled with old furniture and portraits.

The arrangement of the rooms was us follows: On the ground-floor were the drawing-room, dining-room and library; on the first floor, an anteroom, hung with portraits, and three bedrooms; and, on the second floor, four rooms, two of them reserved for my own use, and two occupied by the servants.

It may be added that one of the bedrooms in the first floor was a very large room; another, much smaller, contained a single bed of acacia wood, Empire style; and a third, on account of its red hangings, was known as "The Red Room."

The first month of our stay passed peacefully.

In August came the terror-striking news of the outbreak of war, and on September 1st my sister arrived at B——; a fugitive from threatened Paris, accompanied by her son, a fine youth of nineteen.

Scarcely had our guests recovered from the fatigue of their long and perilous journey when the quiet house which had given them shelter was, in its turn, disturbed.

On September 17th, about half-past eight in the evening, while we were all sitting together in my sister's room ("The Red Room," on the first floor), the bell in the ante-chamber started ringing, although the bell-rope, which we could all see quite plainly. had not been touched.

The following day, the same inexplicable ringing occurred several times, about the same hour of the evening; and a picture fell from the wall of the ante-chamber, upon my nephew's head. This latter incident, however, did not surprise us, as it appeared that the nail, by which the picture was suspended, had given way. We repaired the damage, and hung up the picture in its place again.

The following morning, a sword which was hanging

among other pieces of armoury, on the library wall, was discovered lying on the ground, without its sheath. The nails which had held it to the wall were still intact.

On the evening of the same day, the bell in the antechamber was again set ringing, and the picture again fell from the wall.

The next day (Sept. 10th) passed uneventfully. On the 11th, the bell rang repeatedly, in spite of all our attempts to muffle it; and one of the portraits in the vestibule swayed to and fro on the wall, with a strange undulatory movement, from right to left.

On the 12th, the pictures in the dining-room were found disarranged; and a copper-pot, which had been placed in the staircase window, was thrown violently down the stone steps to the first floor. It was taken up and restored to its place; but immediately fell down again.

On the 13th, about seven o'clock in the evening, I was on the point of going into my room, when I found that my door was locked on the inside. The corridor-door which opened into my other room was secured in the same way; and it was impossible for me to enter either of my rooms, until the locks had been picked.

When this was done, the keys were found to be in their places on the inside of the doors.

The same evening, whilst we were in the library with two visitors, we saw one of the portraits detach itself from the wall and fall into the room. The nail remained in the wall and the cord was intact.

When we went up to our rooms that night, we encountered yet more annoyance. A trunk fell from the top of a cupboard; and a door was found to be locked, and the key unaccountably gone.

The next day (Sept. 14th), a picture in the antechamber fell from the wall on to the head of a maid; without any loosening of the nail or breaking of the cord. In the evening, there was the usual bell-ringing; and another picture fell with violence from the library wall.

The 15th was remarkable for the imprisonment of my cousin in her bedroom. The keys of the doors had disappeared, and we searched for them in vain. A

locksmith arrived; and then the keys reappeared, as unaccountably as they had vanished!

After that, we each took charge of our own keys, and, when we went out, fastened our room doors behind us. Yet, in spite of this, my cousin, my sister, and my nephew discovered, every evening, in their beds, an extraordinary collection of things: e.g. carrots, eye-glasses, plates, pieces of coal, and even a bust of the former tenant of the house!

On the 16th and 17th, the annoying incidents were continued, without much variety.

On the 19th, I quitted B—— and went, with my children, to Bordeaux, to rejoin my husband; but the course of the manifestations was not checked by our departure, for, on the 20th, when my nephew had gone to bed, and was on the point of falling asleep, he found himself raised from the ground, together with his heavy wooden bedstead, and suspended, almost vertically, in the air.

My sister and cousin, startled by the outcry he made, ran into his room, and were both witnesses of the curious phenomenon.

Finally, the departure for Paris was decided upon, whereupon there was an appreciable increase in the disturbance, and the last day spent in the house was a particularly agitating one.

The pictures which had been restored to their respective positions again fell down. Articles of furniture in the drawing-room—a room hitherto undisturbed!—were moved out of their places and overturned.

Movement without contact had apparently become the rule of the house!

Then my cousin, sister and nephew returned to Paris, and the memory of the fantastic happenings at B—— soon faded from the minds of us all.

But in December, we all met together again, for a family dinner, at my cousin's house, on the eve of my nephew's departure to join the army; and we had scarcely sat down to dinner before the table began to behave in an extraordinary fashion, tilting itself up and emitting strange creaking noises.

We made an attempt at questioning it, adopting the usual typtological code of raps, but we could obtain only ridiculous and incoherent answers.

During the evening, three electric bells rang spontaneously; and after dinner various disturbances occurred in the drawing-room, e.g. unaccountable movements of the articles of furniture.

It was noticed that the phenomena became more marked in the presence of my cousin; and that, when she quitted the room, comparative quietness followed.

On the next day, my nephew left us to join the army,[1] and since then there have been no further manifestations.

We may conclude then that the production of the phenomena depended on the presence of this young man. He was the unconscious medium by which they took place; although the auxiliary nervous force unwittingly contributed by his companions was, without doubt, of some assistance in the matter.

In particular, a considerable contribution must have been made by the cousin of whom Madame Boussoulade speaks; for this lady, who was extremely sensitive and highly strung, possessed, without question, some mediumistic power of her own.

I may add that I myself have had a personal interview with the Boussoulades, and have heard from their own lips several interesting details of the events at B——.

M. Boussoulade has added his own testimony in the following words:—

"While we were at Bordeaux, my wife narrated to me her extraordinary experiences at B——; to

[1] Since writing these lines I have heard with regret of the death of this young man; who fell in action in May, 1915. (*Author's note.*)

which, I must confess, I lent a somewhat incredulous ear, suspecting her of indulging in a little exaggeration !

But after having myself been a witness of the phenomena that took place at Paris, my view of the case underwent a considerable change, and I was compelled to acknowledge that what my wife had told me was, at any rate, *credible.*"

Here, then, it would seem, is an explanation of the mystery of " haunted " houses ; and one which does not involve the introduction of the Supernatural.

That which we have been accustomed to call *the ghost* in the case, is but the externalized motivity, or motive power, of one of the tenants ; generally, of an adolescent, full of undirected nerve-energy ; completely unconscious of the true cause of the phenomena, and quite as much terrified at the uncanny disturbances as any other member of the household.

CONCLUSION

THE task which we imposed upon ourselves, when we began to write this book, may now be fairly said to be accomplished.

True! There are many matters more or less closely related to the hypno-magnetic sciences, which we have, perforce, left untouched; many great problems to which we have been able to give little more than a passing mention.

But we claim to have established, at least, the essential points of our argument; and to have indicated the lines on which further research should be carried out.

If, more than once, in the course of this book, we have frankly declared our inability to give a satisfactory explanation of the various phenomena we have described, we would ask the reader to remember that many things long familiar to us in daily life have only recently received attention from the scientific world.

For how many generations before the discovery of the great laws of astronomy had the chief stars been familiar objects in the night-sky! In like manner, the phenomena of telepathy, materialization and suggestion have long been known, by less scientific names, to the majority of people. Can we doubt that the laws which govern *them* will, one day, be equally well-known?

One of the principal aims of this book was to acquaint the general public with the practical benefits of Hypnotism; and, still more, of Magnetism.

Hypnotic treatment is capable of curing childish faults and eradicating bad habits. It counteracts the evil influence of alcoholism; develops artistic ability; removes nervous terrors and brings relief in many cases of grave illness.

As for Magnetism, its healing powers have opened up to us a new world of possibilities for the cure of human misery, a world even yet scarcely explored, whose horizon widens every day.

I crave the indulgence of the reader for yet one more citation from the cases treated by myself.

While this book was passing through the press I was giving magnetic treatment to a young man of about thirty. He was suffering from a severe cerebral lesion of fully four years' standing, and characterized by visual trouble, profound debility, and acute pain in the affected part.

Several physicians had treated his case without success. The malady made steady progress; and the unfortunate patient, having given up all hope of cure, had fallen into a state of profound depression.

Someone spoke to him of me.

He came to consult me; and I at once commenced with him the magnetic treatment. At the end of two months of assiduous effort, the change in him was amazing. He recovered, little by little, his former strength, until he was able to resume his work; and, in place of the broken rest and nightmare which had characterized his nights, he enjoyed peaceful and refreshing sleep.

In a word, he was saved; and his complete recovery is now only a question of days!

This is a marvellous case, but there is no reason why it should be a unique one.

For the secret of these pleasurable surprises lies in Magnetism; and, with increased knowledge of this new method of therapeutics, such wonders may well become everyday occurrences.

It would indeed be well for us to have a stronger faith in the great future which lies before science. The highest minds of our time are applying themselves, in increasing numbers, to the study of the hypno-magnetic sciences, and are proud to contribute to the elucidation of the problems relating to them.

The day will come when these sciences will have their acknowledged place in the official curriculum of medicine. Fortunately for distressed humanity, that day is not far distant.

THE END

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